The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 13.—WHOLE NUMBER 1158.

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DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH........................ 7 " 5 "
CHURCH OF THE ANNUNCIATION............. 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, corner of Prince and Thompson streets. Daily prayer at 8½ A. M. Seats free.
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE TRANSFIGURATION.......... ½ to 9 " and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

ANGEL-WORK.

[From *The Scottish Ecclesiastical Journal*.]

His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.—*Psalm* iii, 20.

No Sabbath keep they in their praise,
Who ring the heavens with glory-lays,—
Those lauding Seraphim, that ever cry
"Thou holy, holy, holy, LORD on high!"

Ye Stars of JESUS! winged Creatures
Out-beaming all bright fancy features,
Would that *our* worship like your own might be,
And time an echo of eternity!

Oh, waft ye from love-chorded lyres
Some choral fragment which inspires
Adoring ecstacies of song and soul,
Till heavenward saintly hallelujahs roll.

From nightless regions * where ye chant
Hosannahs loud and jubilant,
May He, who over saint and Seraph reigns,
Kindle in us some CHRIST-adoring strains;

Which on the harp of holy Thought
Quiver, with awed devotion fraught,
And tremble up to heaven in tones which speak
That soul is willing, though the song be weak.

Praise is the purest breath of love
Worship can waft to CHRIST above;—
Such, Eden's bower from sinless ADAM heard
When GOD within him first devotion stirr'd.

But litanies from man declare
Weakness and want, confessing there
How guilty passions have our nature stain'd,
And grasp'd the throne where once JEHOVAH reign'd.

And hence, to your unsilenced lays,
Bright Choristers! our spirit raise,
That faith may listen, and your anthems learn,
Till echoing earth to heaven the strain return.

And now abide, let truth declare,
Confession, praise, and contrite prayer;
But of that three, the greatest far is found
Praise to our GOD, by man and angel crown'd!

In praise the least, in prayer the most,
Our selfish aims can be, and boast.
Glory divine our lauds *alone* confess,
But litanies ourselves most chiefly bless.

With lives of prayer, and lips of praise,
So pass we our appointed days,
Since half the Angel but commences now,
And woe and weariness o'ershade the brow.

But wait awhile, and we shall sing,
Melodious Angels, round our King,
And sweep that harp no quiring Seraph can,
Whose chords by faith are tuned for pardon'd Man.

* There shall be no night there."—*Rev.* xxi, 25.

CONFESSION.

It has been lately asserted by a seceder to the Church of Rome, that "the blessed Fountain for the remission of sins has been closed against the people of England for 300 years." He who could give utterance to so terrible a sentiment is plainly under a delusion. The only sense in which it can be rightly understood is this—that, since the Reformation, the Church of England has neither held confession to be a Sacrament, nor considered the private absolution of individuals to be essential towards salvation. But she maintains the efficacy of the same means of grace, and of the same ministrations which were held from the beginning. The Fountain of Remission is He Who is the Well of Life; and by the formularies of no Church in the world has free access to Him been more emphatically preached and more earnestly urged.

It is true that the Church of England, recurring to primitive practice, has for 300 years rejected the modern innovations of Rome. We say modern, for *compulsory* and universal confession dates no higher than the 4th Council of Lateran, A. D. 1215. If Romanists, therefore, taunt us with innovations of but 300 years' standing, the Reformers, with equal justice, might have complained of innovations that had existed for a very little longer space before their days. They had also to complain that this new custom claimed, without evidence, to be the ancient system of the Church Universal.

The essential difference between the present system of Rome, and that of the ancient Church is—that while Rome regards private or auricular confession and absolution as a Sacrament, a thing generally (that is, universally) necessary to salvation, the ancient Church regarded confession to the ministers of the Church, whether in public or in private, not as a Sacrament—not as a thing necessary to salvation—but as a salutary part of corrective discipline, in order to the due reception of the Sacrament of the Eucharist; and even this confession was prescribed only under certain circumstances of an exceptional character. The power of the keys committed to the clergy was considered to consist pre-eminently in the admitting persons properly qualified to the Sacraments, and rejecting the disqualified. The most important act of absolution was considered to be implied in the participation of the Communion, in which the ministry of reconciliation was emphatically brought home to the believer; and towards the participation of this holy ordinance the acts of specific confession and absolution were merely auxiliary.

There was a very important difference between the animus of the ancient Church and that of later times. One of the most remarkable features of primitive Church polity was the strictness of its discipline, especially as regarded notorious and open sinners. The offense done to the congregation and to the Divine Head of the Church, by the public sins of its individual members, was looked upon as a very grave matter, for which satisfaction as public must be given, before there could be reconciliation; consequent upon which, public absolution was given by GOD'S ministers. By this absolution the erring member was re-admitted to the highest of his visible privileges. And thus, not private but public confession and absolution was the characteristic of the ancient Church. Even private confession was originally subservient to the purposes of public penance, and was resorted to when private inquiry was expedient in order to judge whether the offense was actually such as to require open satisfaction. Public confession and absolution for secret sins, though not forbidden, was not enjoined, and in the course of time was actually forbidden, from the experience of its bad consequences. As the penitential discipline of the Church, applied to those public offices which were its proper objects, relaxed, private confession gained ground; private penances (essentially different in their object and spirit from those that were public) were encouraged; and thus, from one step to another, the present Romish practice arrived at its maturity, and was finally made an essential part of the ecclesiastical system.

A little attention to these very plain and certain facts might suggest practical reflections, especially to those who are engaged in the cure of souls. We do not want compulsory confession: but our own Prayer Book reminds us that we do want some restoration of at least a restrictive discipline. The scandals done by notorious sinners to GOD'S congregation require some effectual and practical rebuke, so that both the offenders and the offended may be more alive to the enormity of the transgression, and the insult offered to the Christian name. The Sacraments of the Church, and the holiness of the Sanctuary of GOD, require to be more stringently guarded from contamination; if for no other reason, at least for this, that "others, admonished by the example of the offenders, may be the more afraid to offend.

In the absence of a strict penitential discipline, the clergy have the more need to seek a remedy for the ills that surround them by stringent and earnest calls to repentance. Every experienced clergyman knows that there are certain sins of too common occurrence, which the decay of proper discipline has encouraged the multitude to consider almost as venial, and which notoriously cry for repression. The public and marked denunciation of these by every lawful means, the refusal of the Church's ordinance to the impenitent, is absolutely necessary. The consciences of men must be awakened and alarmed. And, in systematically laboring for this end, so as to produce, not only repentance, but practical holiness, the real spirit of primitive confession and absolution must necessarily have exercise. The confession will consist in that vivid perception of sin which the heart, awakened by ministerial exhortations, whether public or private, will acquire. The essential requisites for the minister, in order to the reconciliation of the penitent, is not the knowledge of the details, not of necessity even of the nature, of the sin committed; the revelation of these must depend upon circumstances, to be regulated by Christian prudence and common sense; the real requisite is, the persuasion, upon reasonable evidence, that the offender's grief and repentance are sincere; that he has made his confession to GOD. The absolution will consist as well in the authoritative assurance by the minister of GOD'S pardon consequent upon repentance, as in his admission of the penitent to those privileges of Church communion which have been in abeyance.

After all, the affectionate and earnest exercise of the pastoral care must ever essentially invoke the genuine spirit of confession and absolution. Both will be virtually, though informally exercised: and the more informally the better, generally speaking. Every good parish priest, who has so influenced the minds of his parishioners, as to bring them nearer to GOD, has in so doing unsealed the Fountain of Remission of Sins, and exercised the ministry of reconciliation. And such has, beyond a doubt, been the influence of the Church of England in her post-Reformation days: and must be, whenever she is faithfully obeyed. On the other hand, the formal process of the confessional, and its compulsory nature, have tended either to foster the morbid sensitiveness of the conscience, or else to substitute formal acts of penance, and a merely outward rite, for the radical purification of the heart.

Still it is not to be disguised that the recoil from the evils and horrors of the confessional has, like all violent recoils, led many, especially of late, into an opposite error. It would appear as if some thought the "Confessional" and confession in any shape to a human creature as convertible terms. Hence we have reason to be on our guard, lest that reserve which is natural to the English character be so encouraged by the adverse circumstances of our time, as to persuade many from either giving or seeking that ministerial comfort and counsel which our Church recognizes as occasionally necessary, and which all who have any practical experience of human nature know to be so.

It is beyond question that on two occasions the Church of England has specially allowed private confession—that is to say, the opening of the heart *which cannot otherwise find comfort*, to the minister of GOD; and absolution—that is, the authoritative declaration of GOD'S pardon, conditional, of course, upon real repentance, but valid, if that be real. Now, from the very nature of the case, it would be unreasonable strictly to confine private "opening of griefs" merely to these two occasions—to say that no one may open his heart to his minister except on the eve of a Communion day. For it is quite obvious that a *grief* which is in the way of worthily communicating, must also be an impediment in the way of the daily growth of the Christian life. Constant preparation for the rite of the Communion ought to be the essential habit of our being; and not only this, but constant preparation for death. And if life be so very uncertain, who can limit the occasions for that spiritual comfort which the Church indeed directly prescribes in the case of preparation for the Communion only, but which is surely implied in all her daily calls to repentance, and in the daily duty of her clergy, to reprove, rebuke, and exhort,—that is, implied as a thing which it may be necessary to claim and apply in a special manner.

It is nothing to the purpose to make the common remark, that we are to confess to GOD alone, and that He alone can forgive. The whole office of the Christian ministry is founded on these two irrefragable truths. It were Popery to make absolution conditional upon the whole disease being laid open to the scrutiny of the minister. His business is not so much to know facts; but so to assist the penitent in arriving at the knowledge of his own heart, as to promote confession to GOD. This all must acknowledge, or the pastoral care becomes really nugatory. How the hearts of individuals are to be reached must depend upon their various tempers and mental constitutions, which are of an infinite variety. However the minister may deal with each individual case, and whatever name may be given to the act of the penitent, whether we call it confession or consultation, certain it is that this act is only the means towards real confession, and that there are depths in the human heart that can be revealed to GOD alone.

Then, as to absolution: GOD alone can forgive sin. The minister can indeed exclude him from, or restore him to, visible communion in the Church. And besides, in virtue of his office, he is empowered to pray for the forgiveness of penitents, to declare it, but only conditionally as a minister and ambassador, not as an infallible seacher of hearts. Then it may be asked what avails his absolution? Certainly the authoritative declaration is much: but, besides, it may be surely answered that every official act of GOD'S ministers carries with it some specific blessing, and that the whole analogy of sacred things leaves no reason to doubt that the sincere subjects of a ministerial absolution do obtain some special benefit, assuring their souls and strengthening their repentance.

But the remark now animadverted on cannot be urged as an argument against occasional "opening of griefs" by a consistent member of the Church of England. The Church does not affirm (as many nevertheless often do) that her public exhortations and services, and the public admonitions of her ministers, are always sufficient for the guidance, comfort, and absolution of penitents. She has allowed that some require more special aid. To carry this argument so far would very much strengthen the hands of those who are disposed to deny or disparge the doctrine of means.

No doubt, as has been observed in a former notice of this subject, discouragement ought to be given to that morbid habit of mind which, instead of using private "openings of grief" as an occasional and rare medicine, would employ it as a constant palliative or stimulant. This is merely one of the abuses of a thing lawful in itself, which can never warrant its disuse. The proper administration of the ministerial office in this particular calls for very great discretion, and great vigilance on the part of the rulers of the Church. But it would be most opposed to the real exigencies of human nature to refuse, or, what is as bad, to give unfeelingly and perfunctorily the comfort and counsel recommended by the Church, merely on the ground that the mind of the applicant is *morbid*. If so, there is the more need of a physician (hypochondriasm in a medical patient is in itself a disease); there is need of one who may either remove imaginary fears and scruples, or point out the real sources of danger—who may apply tonics to the mind, and restore those spiritual powers which may have been enervated or distorted by ignorance, undisciplined sorrow, or despair, or prostrated by those wars and storms which have gone over the soul in the terrible conflict with the world.

There are, indeed, thousands of sound and faithful members of the Church who have no need of private counsel—not because they are callous, or indifferent, or need no repentance, or are ignorant of the authority of the Christian ministry, or of the authority of CHRIST'S ordinances, but because their minds are so happily constituted as to find in the public teaching of the Church and of Holy Scripture a clear and sufficient guide. They feel no perplexity in applying rules to them plain and intelligible in any case of conscience. They make the public confessions of the Church their own: they receive the public absolutions as the authoritative, and to them sufficient assurances of pardon. Such was the acknowledged case of many in the Primitive Church. And had Holy Scripture been read as frequently and intelligibly in later as in ancient times—had the Church continued to teach the people vernacularly through her ordinances—the necessity for private confession would not have been so generallly felt: nor would systems of casuistry have replaced the all-sufficent Law of Holy Writ. Still we must remember that Holy Writ itself provides for the weak as well as for the strong. Besides, we must not presume to rank those who do require these subsidiary ministrations as necessarily among the weak. Far from it. All that we can pronounce is this, that men are differently constituted; and that Wisdom is justified of all her children, by how various means soever they may lawfully seek her. But the fact is clear and notorious, that in every age of the Church there are large classes who desire more special counsel, guiding, sympathy, encouragement, and assurance. Every religious society, however abhorrent of the word confession, has its appliances to meet such demands. Hence the very errors of some of their systems; for example, the experience, and the class exercises of the Methodists; these exercises being systematic and compulsory, are analogous in their ill effects (though differing from them in their nature) to the compulsory Confessional of Rome: as producing either formalism, or a morbid sensitiveness. Now the Church of England does not take it for granted that to every mind private confession is essential, and so create or confirm a disease by this very assumption; but, as she knows that the temperament of many minds, the influence of many circumstances, must require it, she makes provision accordingly, according to strict Catholic precedent, and with a sympathetic regard for the inevitable tendencies of human nature.

Unquestionably the management of such cases requires considerable delicacy and care: but it is not therefore to be avoided. The difficulty of the Christian ministry is a thing plainly acknowledged. But it ought to be undertaken, not as a pastime, a routine, or a system of dry obedience to certain lifeless rules. The minister of GOD must have a γέννιαιον χαὶ ἐνδουσιάστιχον πάθος. And he will find the difficulty of his calling much diminished, if he resolve to apply common sense to sacred things—to cultivate the knowledge of human nature by the exercise of a watchful, active, and manly sympathy, and learn to minister to the spiritual wants of his people, not by the study of casuistry, which can only at best provide for the subordinate details of conduct, but by the steady and earnest recognition and inculcation of the great principles and springs of action, are revealed by the Word of GOD. These form the real clue through the labyrinth of life; and he who holds them in his hand need take but little account of the imposing claims of the Roman Confessional.—*English Churchman.*

There lives
No faculty within us which the soul
Can spare; and humblest earthly weal demands
Zealous co-operation of all means
Given or acquired, to raise us from the mire,
And liberate our hearts from low pursuits.
By gross utilities enslaved, we need
More of ennobling impulse from the past,
If to the future aught of good must come
Sounder and therefore holier than the ends
Which, in the giddiness of self-applause,
We covet as supreme. O, grant the crown
That Wisdom wears, or take his treacherous staff
From Knowledge!

—WORDSWORTH.

COMMUNICATIONS.

For The Churchman.

THE NON-RELIGIOUS COMMON SCHOOLS.

LETTER V.

REV. AND DEAR SIR: In the 4th section of the concluding portion of the Chief Superintendent's recently published Report for 1851, which I have been reviewing, he says: "But, it may be asked, ought not religious instruction to be given in the day-schools, and ought not Government to require this in every school? I answer," he proceeds, "what may or ought to be done in regard to religious instruction, and what the government ought to require, are two different things." After declaiming upon the difference in the powers of despotic and free governments in a manner, the point of which, as respects the moral obligation to give religious instruction in day-schools, I confess myself unable to discover, he concludes, "who then are to be the judges of the nature and extent of the religious instruction to be given in schools; their parents and pastors, or the Executive Government, &c., &c.?" Oh! Dr. RYERSON! Dr. RYERSON! when will you argue with CHRIST-simplicity and manly openness? Right well do you know that it is this very privilege of parents and pastors to educate their children as they choose, for which we who advocate Denominational Schools are contending, and, with equal clearness, do you know that by denying us such schools, you are, in the present divided state of the religious world, forbidding us to exercise the most common and yet dearest right of Christian freemen, the power of educating our own children in the way and manner that we ourselves, their parents and pastors, consider conducive to their present and eternal well-being. O most execrable oppression! Other despots may occasionally require an oppressive degree of State service from the sons of their subjects, but *your* despotism seeks to *compel us*, if possible, either to leave our sons and daughters uneducated, or to yield them to be taught under a system, which we believe most injurious to the noblest faculties of their souls in this life, and awfully perilous, if there be truth in nature's aphorism, that "as the twig is bent, the tree inclines," to our hopes of rejoicing over them in the "life to come." And this bitter religious tyranny is the boasted freedom of democratic Canada in the nineteenth century!

But I proceed to notice the mistake in principles, with respect to government interference in education, into which the Chief Superintendent falls in his remarks. Because the executive, from its own non-religious character, and the multitudinous sectarian divisions so unscripturally existing among us, is unhappily prevented from adopting any uniform system of Christian training in our Common Schools, he seems to regard it as a necessary consequence that therefore they can in no way be subjected to distinctive religious teaching. The fallacy of this supposed consequence I have, however, I trust, successfully proved in my third letter, wherein I laid down a scheme of Denominational Schools, which, notwithstanding the score of evils above alluded to, while it aids the Government in securing the best secular education of the people, secures, at the same time, distinctive Christian training.

1. But the Chief Superintendent's error lies deeper. He does not seem to know that the education of the human mind is in every department and at each progressive step, a distinctively religious work; as is most clearly proved by the express teaching of Holy Scripture, and by the all but common consent of mankind, whether Jewish, Christian, Mahommedan or Pagan, in every age of the world. And that such universal consent is in strict accordance with every reasonable and honest understanding of true Christian obligation, I have previously shown in these letters. Consequently *when a government ceases to be distinctively religious, it loses every right*—save that of the oppressor—*to interfere with the details of the people's education;* hence that must, in common consistency, be left to those whom such government has abandoned to the moral and religious care of the people. It follows then, that in such a case, and it is that of this Province, the only office of the rules in the matter of education, is to *assist the various religious denominations* from public funds, in establishing schools, and to see that the aid so granted is honestly and efficiently used, so far as the secular instruction given in such schools is concerned. The only exception to this principle would be, where the Clergy and their people so neglected their duty as not to establish schools when they had the ability to do so; then, perhaps, it might be permissible for a government, through its own officials, to establish a mere secular school; if, indeed, even then, such a non-religious school would not be more of a curse than of a blessing; for "knowledge is power," for evil as well as for good; and we repeat that naturally "the imagination of man's heart is evil from his youth."

It may, however, be objected that if a government is not to direct the education of its youth, it ought not to be expected to assist such education from the public revenue. But this objection is based upon an entire misconception. Our argument is not, that the education of the people can be a matter of indifference to any rational government; but that when a government is itself grounded on no positive Christian principle, and presides over a religiously divided people, it is, both in its own nature and circumstantially, unable to conduct such education; and it is so, from this fact, that vitally important to the well-being of a nation, as is the right religious and intellectual education of the people, yet, there are so *indissolubly* connected with it interests so infinitely more important and holy, that mere secular politicians may not dare to guide it, nor may a spurious liberalism presume to drop various portions of revealed truth, in order to vaunt a system of barely nominally Christian education, in the hope of securing the support of discordant sects. Still, though from these causes, governments, such as that of this Province, are unable themselves to direct the education of the people, yet they must have them educated, and *rightly* educated, or the nation is ruined; consequently their only alternative is to help the different religious bodies to educate their people, *since, by thus aiding to train them as Christians, they are taking the surest method of making them good citizens.* Hence, the wisdom and political honesty, as well as the moral obligation, of even non-religious governments to assist Denominational Schools out of the public revenue.

2.—Again, it is the grossest folly in any government to *make public works of those matters which would be more efficiently accomplished, and at less eventual cost, by private energy and skill.* Now this is precisely what the government of the Province has done in regard to Common Schools. It has sanctioned a very expensive central establishment, it pays local school superintendents all over the country; it puts power to expend the public money into hands of illiterate men, as school trustees. The consequence is, that schoolhouses are built in unsuitable situations and at unnecessary cost, and other useless expenses incurred from want of due knowledge; by the patronage, also, which Government has given to Free Schools, a premium is offered to the drunken and idle, at the expense of the hard-working man, especially of the farmer. No wonder, therefore, that the people are miserably dissatisfied; and more especially so, as the *real* average attendance is after all most unsatisfactory. All this extravagance is the result of placing the schools in the hands of those who have, often, little principle, and small interest in their welfare. Did the government really understand the true educational interests of their country, and care to save the Provincial revenues, rather than to increase its own patronage by the multiplication of unnecessary offices, a very large proportion of this educational expenditure might be saved, by placing the Common Schools, as far as possible, in the hands of the different religious denominations, while, at the same time, the interests of the schools would be a vast deal better attended to than at present. Thank GOD, with all our evils we are not yet a skeptical people: whatever may be the amount of the genuine piety of the land, certain it is, that the religious feelings of many of our people are the strongest which they possess; hence when our Common Schools shall be connected with those feelings, or may we not say *principles*, they will take an incomparably deeper interest in them than at present. But especially will the minister and official members of the different sects feel both their religious affections and personal honor concerned in the success of their various schools. Thus, by establishing Denominational Schools, instead of our present inefficient and most expensive system, the Government would secure a numerous body of the most respectable and earnest-minded men of the Province as the *unpaid* officials and guardians of the Common Schools, with the certainty of their expending upon them an amount of earnest zeal and personal care which no mere money would ensure. If, therefore, our Government longer refuses the demand for Denominational Schools, will they not prove themselves as selfishly reckless in their political economy, and as regardless of the real educational interests of the people, as they will be scornfully tyrannical in their religious oppression?

3. The Chief Superintendent has publicly made this statement, "I do not believe that even a considerable party can be fomented in the Church of England itself, much less in the country at large, against our system of Public Schools." This assertion very forcibly reminds me of the days when the same reverend gentleman used so recklessly to speak of the Church in the Province, as "a miserable faction—not a tithe of the people," &c., &c. He is still remarkable, I see, for the *anxious accuracy* of his assertions. Let us look then at the facts of the case.

The Church of England is probably about one-fourth of the population of Upper Canada, while the Romish communion is upwards of one-sixth; these two denominations, therefore, together form considerably above *one-third* of the entire population, and they have already decidedly expressed their deep conviction that the care and oversight of the education and training, both for time and eternity, of our youth can only be safely or scripturally entrusted to their Pastors. The former, the Diocese of Toronto, after having earnestly petitioned, without avail, to have a distinct school, did at her semi-synodical meeting, composed of her clergy and laity, in May 1851, *unanimously* pass the following resolution, which was moved by the Rev. E. J. BOSWELL, rector, Williamsburgh, and seconded by LAWRENCE LAWRASON, Esq., of London:—"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments ordinarily paid by Churchmen for the support of Common Schools, be applied to the maintenance of such as are in connection with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same." The Romish Communion, in Canada West, has recently strongly advocated the same principle, through its Bishop. Indeed I never met with any clergyman, or one earnest-minded layman, amongst the numbers I have known connected with the Common Schools who did not think the system radically defective, a sentiment which—Dr. RYERSON to the contrary, notwithstanding—is largely shared by the well-informed and earnest-minded men of other denominations, as indeed several of my former statements tend to show.

These facts will be sufficient to show how little confidence can be placed in our Rev. Superintendent's assertions as to the popularity, either amongst Churchpeople or other earnest-minded Christians, of that most unscriptural and godless School system, of which he is, amongst us, the little-to-be-envied author.

The fact is, that sincere and enlightened Christians—in addition to their deep conviction of the necessity of positive distinctive Christian instruction in our Common Schools—are further satisfied that *non*-religious must very soon become *irr*eligious education, if, indeed, the terms are not identical, as was taught by our blessed LORD Himself, when He told His disciples "He that gathereth not with Me, scattereth abroad." Those, therefore, who believe in the truth of their Divine Master's teaching, cannot choose but tremble as they contemplate our School system, since those teachers to whom we are required to commit our children's training, for so long and important a portion of their lives, are not even expected to aid in "gathering" them to CHRIST;—consequently, if He who is "the Truth," is to be believed, such teaching must tend to "scatter" our little ones abroad from Him. Yea, and already does our experience of the present School system most painfully teach the same melancholy truth. My decided impression is, *that only a very small proportion of our teachers are regular attendants upon any place of worship, and that a mere fraction of them are accredited members of any religious body;* for the most part, they are young people, without any fixed religious principles, with whom the Sunday is a mere holiday, while not a few of the older ones are more or less given to intoxication. Consequently, the children under such teachers have the continual irreligious example of Sunday desecration, if not of other flagrant vices; while it is evident that the teaching must be most chillingly void of anything approaching to evangelical purity and truth. And the crowning evil is, that these teachers and schools being freed, by law, from all ministerial or other religious control, no correctives can be administered at the fountain from which the evil flows.

As irreligion, even in its mildest form, necessarily leads to contemptuous dislike of Christian truth, our painful conviction is, that, if persevered in, our present Common School system must, eventually, raise up a large body of ill-informed skeptics, puffed up with the miserable cant of a mandlin rationalism. *Such appears already to have been some of its effects in your United States, where, I fear, it is beyond a doubt that the proportion of those who make no distinctive profession of Christian faith is rapidly increasing!* In truth it is but too evident, as the wise and good in all ages have taught, that, if GOD is to be honored and man blessed, secular and religious instruction must go hand in hand. Never was there a more dangerous or a more foolish idea propounded, by men professing to believe Revelation, than that mere intellectual culture will make men morally better: man never did, and never will, "by wisdom find out GOD." Nothing naturally increases the unholy pride of man's heart like the consciousness of intellectual power. Hence, where this power is imparted, unaccompanied, and, therefore, unrestrained by, religious instruction, it is at once almost necessarily dedicated to the service of self and Satan. *Unsanctified intellect* despoiled Heaven of one-third of its glorious hosts, desolated Paradise, and, it is awfully to be feared, has destroyed not a few of the mightiest minds among the sons of ADAM. O! Sir, shall we not put shoulder to shoulder in order to drive this subtlest scourge of Hell from the Continent, ere it prove our children's ruin!

Hoping that your readers have sufficient interest in this momentous question cheerfully to accompany me for another week or two, I remain, faithfully yours,

A CATHOLIC.

Diocese of Toronto, May, 1853.

NEW PUBLICATIONS.

COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS, with an Introductory Essay on Civil Society and Government, by E. C. WINES. 8mo. pp. 640. Geo. P. Putnam & Co.

We do not know how we may give our readers a better and more just view of the value of the excellent work before us than by laying before them its history as contained in the fellowing extract from the preface:

The basis of the following inquries into the polity of the Ancient Hebrews was a course of lectures delivered in several theological seminaries, and in many of the principle cities in the Union. Ten years ago the author was invited to deliver one of a course of lectures before the Mercantile Library Company of Philadelphia. Archbishop HUGHES had already given a lecture of the same course on Pope PIUS VII. As the learned Prelate had selected, for eulogy, a dignitary of the Romish Church, that circumstance led me to chose a dignitary of the Church Universal. Accordingly I took MOSES and his laws. The lecture was well received, and brought a formal invitation from many of the leading citizens of Philadelphia,—divines, lawyers, savans, and others,—that I would extend the discussion and give a series of discourses on the same subject. In making the necessary preparation to comply with this invitaton, I became enamored with the theme. The investigation became a labor of love with me. The increasing light, afforded by my researches, led me, at different times, to rewrite and enlarge the discussion; till at length it came to be embodied in a very extended series of lectures.

The work bespeaks for the author that love for the subject, that he says was begotten by his investigations. He has certainly plunged with enthusiasm into the depths of the history of the Ancient Hebrews, and produced a copy of their laws, and reasons from them in a manner that is marked with signal ability. It is a work of exceeding interest to the scholar and the Biblical student, and, we may add, to the politician. We sincerely hope that the work may meet with such signal success that the author will continue the subject in the manner proposed.

The complete works of SAMUEL TAYLOR COLERIDGE, vol. 5th. 8mo. pp. 623. Harper & Brother.

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HOME LIFE IN GERMANY, by CHARLES LORING BRACE.—12mo. pp. 443. Charles Scribner.

Tales of Travels multiply with astonishing rapidity: already nearly every nook and corner of Europe may be found described on "fair white paper with good type"; the general appearance of the country, the character of the people, are all before us in a thousand forms; we therefore rejoiced to see the motto of this book to be the short beautiful thought of WEBSTER'S—"*We want a history of firesides.*" And well has the author carried out this idea: throwing aside the usual stereotyped form, he carries us into the homes of the German people, to their "firesides" and home circles, and opens to our view the habits and customs of the people as they are seen when nearly approached. It is well-written, and to say that it is an interesting book, would come short of its real character.

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MEMOIRS, JOURNAL, AND CORRESPONDENCE OF THOMAS MOORE, edited by the Rt. Hon. Lord JOHN RUSSELL, M. P., part 3d. D. Appleton & Co.

The birds that dance from bough to bough,
And sing above in every tree,
Are not from fears and cares more free,
Than we who lie, or sit, or walk below,
And should by right be singers too.
What prince's quire of music can excel
That which within this shade does dwell;
To which we nothing pay or give?
They, like all orther poets, live
Without reward, or thanks for their obliging pains.

—COWLEY.

MISTAKES OF SIN.—It is the character of sin, not only to love what is sinful, but to pollute whatsoever it touches; to make that which is in itself pure seem impure to the conscientious, and thus to deprive a good man of many an innocent enjoyment. It is probably in part from this, that some scrupulous people have cut themselves off from the pleasures of music, and that others look upon the taking of delight in the fine arts as a questionable indulgence; and that from poetry, painting, and sculpture, some have turned off their eyes, as if they were the works of the Man of Sin, or, at best, the products of laborious idleness.

—R. H. DANA.

PRAYER AGAINST SUDDEN DEATH.—LORD, be pleased to shake my clay cottage before Thou throwest it down. May it totter a while before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death. Not from sudden death in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveler complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive Death. Thus, no guest comes unawares to him who keeps a constant table. —*Fuller.*

There is no peace in sin: eternal war
Doth rage 'mong vices; but all virtues are
Friends 'mong themselves, and choicest accents be
Harsh echoes to their heavenly harmony.

—HABINGTON.

THE COLONIAL CHURCH.

To the Editor of the Evening Journal;

Sir—Argument weighs with the educated and the logical—facts tell the most upon the million. For example, the expansion of the Colonial Church through the episcopate was long most ably argued; nothing indeed could be more forcibly or irresistibly put, while it was a topic of the schools. Meanwhile, the colonies lived on, their people unchristened and non-communicant—cohabiting for lack of the marriage knot—buried, like the beasts of the field, under the trees in the neighborhood of their dwellings. And, as it might have been supposed, the amount of religion which these territories contained was mainly due to the volunteered irregular action of dissenting zeal, kindled by men not very strong, it might be, in the orthodoxy acquired by books, but with a clear perception, confirmed by facts, that, some way or other, the salvation of souls was the special work on earth of Christianity, and that of such souls the British colonies contained a considerable proportion.

Churchmen used to say, No bishops, but more ministers; and so the bishops were withheld, and the ministers of the Church nowhere appeared. At last, one or two bishops—one to Nova Scotia, one to Quebec, and then, after long, one to Calcutta, and one to Jamaica, and so on—were grudgingly doled out, like the few favored goods let in under a high protective tariff. At last, the great bold stroke was made, and the Colonial Church was really created in its length and breadth. A few men did it—and all of them, but the venerated names of HOWLEY and of BROUGHTON, are still living. It was decided that the shepherd should guide the flock from the fold to the pasture, and not lag after till the flock had all got scattered on the mountains—it was ruled that generals were needed to lead the army into action, and should not be reserved to gather up the wounded after the fray. In one word, common sense was at last adopted, and principle was at last recognized to be the best of policies.

Twelve years ago, was held that most momentous meeting which said that bishops must go out to the "utmost bounds of the habitable hills" to gather in the wandering tribes whom conquest or commerce had brought within the cincture of the British diadem. Private munificence, large as that of mediæval tradition, seconded the voice, and the wide world is dotted with the newly raised thrones. Twelve years later, another meeting issues a similar proclamation—similarly, I trust, to be responded to. But it is not of the circumstances of that meeting, gratifying as they were, that I wish to speak to-day, so much as of the connection of its spirit with that of other things going on elsewhere in and about the same Colonial Church. I would show how each reflects and helps the other.

At this moment we behold England decreeing the foundation of new dioceses throughout the colonies—the Colonial Churches assembling to discuss self-government—and the Imperial Parliament confirming the rule, that with the civil government of each colony those Churches should have relations, similar to those existing between the Church at home and the Government at home upon those temporal questions which demand the joint action of Church and of State. Are these things consistent? Ie there no discrepancy between Churchmen meeting in WILLIS'S Rooms, voting that bishoprics be founded all over the world, bishops assembling in synod in Australia and in Canada, and Parliament dealing with clergy reserves? My answer is that, as things now are, this discrepancy exists but in appearance; thirty or forty years hence these things will be discrepancies, I trust. We are actually engaging in these proceedings this year for the very purpose of rendering them discrepant at the end of such an interval of time. We wish to see a galaxy of strong Colonial Churches, populous, self-reliant, yet linked by the bonds of filial unison to the Mother Church, just as we strive to render our colonies themselves flourishing and happy in the liberty we desire them to seek and to find under the shadow of the Imperial Crown. But because, towards this, we grant to Canada and to Australia their constitutions, we do not therefore austerely close the help which every land may give its colonies in colonists and in munition—still less do we say that younger and less peopled settlements shall be prematurely turned adrift to fare for themselves, while the weakness of their youth exclaims against so cruel a kindness. Just in this spirit is it that the Church of England has come forward, by her free gifts unfettered with conditions, to plant those bishoprics which will hereafter return her this benevolence a thousand fold by the support which they may one day, when in the vigor of maturity, be predestined to render to the Church of the Central Empire—aging, it may be, under the inevitable condition which teaches States as well as persons, that here there is no immortality! Had the late meeting been held to petition for funds extracted from the taxation of the empire, or to establish, indeed, bishoprics by voluntary means, but tied with conditions to some committee sitting in London as the price of the bargain—it would, in spite of the eloquence to which it gave rise, and of the purity of the intentions which called it into being, have but yielded forth a sickly and decaying odor of artificial life in death.

But it spoke another voice—the voice of confidence. It announced that the surest bonds which join England to her colonies are those of love—and let there be this love, it said. To take the example of one of the four proposed bishoprics—Canada has a Church—Canada has a State; but the Church of England and the Church of Canada are one. Let the Church of England, then—so the meeting decided—of her abundance make free gift to the Canadian Church of a bishopric of Kingston, whilst she wisely and manfully forbears to urge the State at home to rivet the chains of erastian subserviency, by demanding that the overburdened Parliament of England should retain that trusteeship of the relations of Church and State abroad in Canada which it were a mockery and an insult, after we had created a Parliament of Canada, not to vest in the keeping and the responsibility of that Canadian Parliament.

Englishmen, even the most generous amongst them, might not unwarrantably have been startled at the demand upon their purse for a bishopric of Kingston, with the power of the Government at home to allot huge districts of the clergy reserves staring them in the face. On the other hand, the recent resignation of the reserves question to colonial adjudication, without some special token of good will from the English to the Canadian Church, might have seemed too rigid an application of mere and absolute justice.

But the two have come together, and the same Colonial Minister who has had the charge in the Upper House of the Clergy Reserves Bill, came forward at the meeting as the zealous and the hearty Churchman to throw his important influence into the cause of this noble work of Church extension.

The meeting of 1841 resulted in the diocese of Australia growing into the province of Australasia; it resulted also in a bishopric being planted at the Cape, and in those of America, Northern and Central, being greatly augmented. May the meeting of 1853 soon be followed by the existence of a province of British North America, of a province of the West Indies, and of one of Southern Africa; and in all of them the blessings of free well constituted government, with metropolitans and with bishops, synods and conventions, cathedrals and their capitular bodies, with clergy and with laity—all invested with their legitimate attributes. Then who will have the heart to say that the cause of true Church principles has not been greatly the gainer by the conflicts of colonial polemics, from the vexed and vexing topics of temporalities to the healthier, wider field of the spread of the Gospel of truth, and of that Church which stands upon the impregnable rock.

I remain, sir, your faithful and obedient servant,

D. C. L.

INTREPIDITY OF BISHOP KEN.—The disgraceful and bloody enormities of Lord FEVERSHAM, after the battle of Ledgemoor, has imprinted an indelible stain upon his character, as well as that of JAMES II, by whom they were approved. No mercy was shown—disarmed men were shot down like mad dogs, although quarter had been granted to them. Whilst this bloody and illegal military execution was going on, Bishop KEN had the courage to rush in its midst, at the same time calling out, "My Lord, my Lord, this is murder in law; these poor wretches, now the battle is over, must be tried before they can be put to death." But the efforts of the noble and heroic Prelate only suspended the inhuman cruelty of the conqueror.—*Sir James Macintosh.*

Remorse is as the heart in which it grows:
If that be gentle, it drops balmy dews
Of true repentance; but if proud and gloomy,
It is a poison-tree that, pierced to the inmost,
Weeps only tears of poison.

—COLERIDGE.

"Why did you not pocket some of those pears?" said one boy to another; "nobody was there to see." "Yes there was—I was there to see myself, and I don't ever mean to see myself do such a thing." I looked at the boy who made this noble answer; he was poorly clad, but he had a noble face, and I thought how there were always two to see your sins, *yourself* and *your* GOD.

For The Churchman.

RENOUNCING THE WORLD.

When the Christian became a member of the Church, and was thus admitted into the evangelical covenant, he made, either by sureties, or in his own name, the following solemn promise and vow: "I renounce the vain pomp and glory of the world, with all covetous desires of the same; and, by God's help, will endeavor not to follow nor be led by them."

There is no duty more important, more clearly and strongly enforced in the Bible, or therein represented as more essentially connected with the favor of God here and hereafter, than this renunciation. And there is perhaps none on which more mistaken ideas are entertained. Opposed as it is to such a variety and such force of temptation, the frailty of their nature renders men very prone to endeavor to diminish its requisitions as far as possible; while, on the other hand, there are modes of constitutional temperament, or delusions of superstition, or fondness for the reputation of peculiar sanctity, or unchristian compromise in favor of more welcome, but not more innocent indulgences, which carry it to an austere and gloomy extreme, utterly at variance with the true spirit of the Gospel.

It is of great importance that so imperative a Christian duty, and one entering so largely into the formation of the Christian character, should be carefully distinguished from each extreme of its neglect and its abuse; for each is derogatory to the spiritual character, and dangerous to spiritual hopes. When devotion to the world, and anxiety to amass its wealth, engage in its pursuits, enjoy its honors, and indulge in its pleasures, so occupy the hearts of Christians as to exclude religious concerns, or make them subjects of but occasional and subordinate consideration; then the Christian name is unworthily possessed; the Christian character tarnished; the member of Christ ashamed or or afraid of His service, or positively opposed to it; the child of God cold in the love, and forsaking the counsels, of his Heavenly Father, and ungrateful for His kindness and mercy; and the inheritor of the kingdom of heaven risking, for love of the transitory joys of time, the utter forfeiture of his glorious and eternal inheritance.

But there are others, possessed indeed of serious concern for spiritual and eternal things, and yet, from the tendency of the human mind to vibrate from one extreme to its opposite; or in the indulgence of a native or induced gloomy disposition; or from an idea of doing voluntary penance; or from a superficial view of the requisites of practical religion, exhausting, in the extreme of caution on some points, that care and solicitude which ought to be generally influential—I do not now refer to the vile hypocrites who seek, for selfish and worldly ends, by all that show and parade can do, to establish totally unfounded claims to piety and virtue—there are those who, with mistaken sincerity, thus carry their ideas of the duty now considered to the extent of requiring an austere seclusion from the world; stamping with Heaven's reprobation all social enjoyments not strictly religious; and, divesting our holy faith of its loveliness and beauty, presenting it in an aspect morose, cheerless, and forbidding. We may respect the conscience, but we must condemn the principle, whence this proceeds. It does injustice to the Gospel, and presents a hindrance to the growth of piety, by deterring men from professing it, or making their profsssion an act rather of sullen submission, than of willing and cheerful compliance; and by the facility which it gives to the iniquitous and disgusting pretensions of the hypocrite.

The duty of renouncing the world, as set forth in the Bible, does not enjoin total seclusion from the world, or entire neglect of its pursuits. On the contrary, to mix with the world, and engage in its pursuits, is a duty which the Bible requires of us. It abounds with directions for the government of Christians in their attention to temporal concerns, and mingling with men of the world. Indeed, one of the marks of a truly evangelical character, is industry in worldly business. In the long and fervent prayer of our Lord, at the institution of His supper,* in which He pours out His soul in affectionate solicitude for the best interests of His people, He says, "I pray not that Thou shouldest take them out of the world; but that Thou shouldest keep them from the evil."

Such being the general bearing of Scripture on this subject, we must receive as necessarily consistent with it, the precepts that we be not conformed to this world, that the friendship of the world is enmity with God, and that we cannot serve God and mammon.

There is no violation of such precepts, when the Christian is not slothful in business, but diligent in attending to the duties of his worldly calling, and taking care of his household; provided these things are done in the fear of God, under an abiding and operative impression of responsibility to Him, and with an humble sense of the necessity of His blessing, and constant faithful prayer that it may be vouchsafed; provided they interfere not with the proper discharge of religious duties, and the habitual cherishing of religious affections; provided they enlist not our main care and anxiety, nor destroy or diminish our concern for eternal things; provided they obtrude not their exercises and employments into times and places which should be devoted to religion; and provided they do not supersede or diminish the regard that the Christian ought to have for the spiritual interests of himself, and those dependent on him.

But the duty of renouncing the world is violated, when the Christian's thoughts and cares and efforts are mainly centred in the things of time, and these are suffered to interfere with the duties of religion; when worldly pursuits are intruded into that sacred day which Jehovah has hallowed for Himself; or the mind is busied in what relates to them during outward compliance with the exercises of religion; or when the selfish pursuit, enjoyment, or mere hoarding of wealth, is allowed to steel the heart against the virtuous sympathies and sensibilities to which the Gospel appeals in behalf of those purposes of piety and charity, in contributing to which worldly wealth is most honorably applied, and rendered most conducive to the rational happiness of its possessor. Thus the Christian's solemn obligations are violated, his religion dishonored, and his God offended. Eager as he may be in pursuit of temporal interest, he is becoming more and more estranged from all hope of everlasting happiness, and exposing himself to the dreadful alternative of having his reward in this life, for which only or mainly he provides, with nothing to anticipate in the next, of which he is neglectful, but everlasting misery.

It is not, however, only in those pursuits of the world which are connected with the Christian's temporal support, and a reasonable and fair increase of his worldly possessions and comforts, that it is lawful for him to engage, in due moderation, and on right principles. There is nothing in Scripture to hinder him from seeking enjoyment beyond this. The Saviour's character was not less holy at the marriage in Cana, or the festive board of the publican, amid the social pleasures known to mark such occasions, than in the most sacred exercises of His retirements. It was not less pure when he ate and drank with sinners—insolently and calumniously as the Pharisees of that day hence drew occasion to brand Him as a winebibber and a glutton, a friend of publicans and sinners—than when He engaged in the solemnities of the last supper with the chosen twelve.

The temporal blessings of Providence are given us for use and enjoyment. The human mind requires relaxation, to guard it from depressing its character and injuring its state and movements, by ungenial tempers, by melancholy, or by gloomy superstition. Too often, too, if denied moderate and well controlled indulgence, it will indulge itself in ways of inward dispositions or of outward manifestation, peculiarly hostile to the purity, holiness, and charity of the gospel.

There is no violation of the duty of renouncing the world, in the christian's availing himself of the comforts and enjoyments which a kind Providence may place within his reach; provided this is done in strict moderation, within the bounds of morality and virtue, and with a constant care that it does not interfere with religious duty; by which I mean, not only religious exercises strictly so called, but also all those obligations to social fidelity which religion enforces. When, then, idleness in the state of life to which God calls us, is aggravated by spending time in pleasure, or the means that should contribute to the support of a family, or be conducive to purposes of benevolence and piety, are squandered in selfiish gratification; there is exhibited a most guilty violation of this duty, and one which the views our religion gives of the divine attributes and dispensations, will not suffer us to doubt must incur the heaviest displeasure of the Almighty.

And in the case of all Christians, even those who, by God's blessing, are placed beyond the necessity of exertion for the support of themselves and theirs, there is guilt in that course of life which the Apostle designates as *living in pleasure*, and in that which he notices in the phrase, *lovers of pleasures more than lovers of* God.

In discharging his duty under this head, the Christian should have regard to both the kind and the degree of indulgence. He should look carefully into the character of the enjoyments which offer themselves; regulating his judgment of them by a conscientiously cultivated knowledge of the precepts and principles of the Gospel, and making it the subject of diligent faithful prayer that he may be blessed herein with that illumination and guidance of the Holy Ghost, whereby alone he can know and do the right. Thus let him prepare himself to be on his guard, first and especially, against every enjoyment forbidden by the word of God, or hostile to the sobriety, purity, and spirituality of the Christian character. And with regard to those which, abstractly considered, may be neither unchristian nor immoral, let him govern his decision by a candid answer to the inquiries, whether they are not so liable to abuse and excess, as that these can hardly fail to follow; and whether they are not rendered injurious to religion and virtue, by the character which, under existing circumstances, they assume. By such inquiries let the Christian determine how far it is safe for him to accede to the opinions and practices of the world. And if he will but allow his spiritual and eternal interests and happiness their due superiority to all that time can give or promise, if he wiil but have God in his thoughts—His claims to gratitude, and the rightful demands of his authority—he will determine this important point, and govern his conduct, with independence and decision, and not be driven from his ground by all the sneers and insinuations, the lures and forces, that the worldly or the vicious can multiply against him.

There is one general rule on this subject, of easy and universal application. When pleasure, however innocent in itself, is suffered so to occupy attention as to render religion unwelcome; or the exercises of devotion become irksome, and spiritual and eternal things lose their interest; or worldly thoughts intrude upon the mind during acts of public or private devotion; or disappointment of any expected gratification is seriously regarded, or suffered to ruffle the temper or sadden the heart; or pleasure, instead of being a mere relaxation, becomes a business, engages serious care and anxiety, or occupies any considerable portion of time; or if it is ever suffered, either in itself, or in preparation for it, or in its consequences, to interfere with the due hallowing of the Lord's day, and attending on the services of the Church; then it degenerates into an infringement of the divine law, and a violation of Christian obligation: it becomes that love of the world which is enmity against God, and must expose its votary to His awful displeasure.

Let the Christian think seriously of these things. Let a habit of devout and earnest attention to religious duties, public, domestic, and private, be constantly maintained. Let him often apply the test of close and impartial self-examination. Let him, as warned in Scripture and guided by the Church, faithfully practice the duty so important to Christian consistency of heart and life, of fasting, abstiuence, and self-denial. Let thoughts of death, judgment, and eternity, often occupy him, and the solemn consideration be never dismissed, that the next hour may be his last.

Such a course, so far from diminishing our real happiness, even in this life, will much enhance it. It is peculiarly favorable to the peace and purity of mind, which must add to all rational and virtuous enjoyment. It wards off the uneasiness of a guilty conscience; and so qualifies our worldly comforts and joys, as to prepare them for being brightened by the hope and prospect of infinitely greater and more enduring hereafter. In the disappointments, troubles, and trials of life, it will afford a holy consolation and joy which the world can neither give nor take away. And when this world, and all its pursuits, pleasures, possessions, and honors, will be lost to us forever—and soon this must be the case with every human being, and soonest, perhaps, to the youngest, the healthiest, and the most thoughtless among us—the Christian who has not been conformed to this world, but transformed by the renewing of his mind, and in all the pursuits and enjoyments of life, has, in the true faith, maintained the holiness and virtue of the Gospel, will find that to him *to die was gain*.

But there is another and a very dangerous and unchristian species of being conformed to this world. It is by no means uncommon to see a most scrupulous abstinence, for alleged conscience sake, from certain worldly compliances, connected with tempers, dispositions, and habits, that are among the most prominent features of that carnal mind which is enmity against God. He who would cultivate a truly evangelical character should carefully guard against this. God sees the heart; and rigid as may be external religion, either in the observance of forms, or—for thus also religion may be mere formality—in abstaining from worldly compliances, all will be lost, unless connected with that subdued, meek, self-suspecting, and charitable frame of mind, which our holy religion inculcates. The great general principles of the Gospel which men are to apply in the regulation of the details of duty in the various circumstances in which we are placed, are clearly set forth. Of these details themselves, however, as there is seldom any thing very specific in Scripture, save in matters of obvious necessary connection with the great evangelical precepts of religion and morality, so they must be more or less subjected to the control of circumstances, and there ever have been, and ever will be, differing views respecting them among Christians equally pious, sincere, and conscientious. Let every man be fully persuaded in his own mind; but not presume to erect his judgment into the rule and measure by which others are to be governed. Especially let all, as they would avoid the forfeiture of their Christian character, and the most dangerous influence of worldly mindedness, check every disposition to think harshly of others, to indulge towards them, or what they may deem their errors, acrimonious and unchristian tempers, or to violate the true spirit of that wholesome evangelical precept, *In lowliness of mind, let each esteem other better than themselves.*

B. T. O.

* St. John xvii.

THE CHURCHMAN.

NEW YORK, MAY 28, 1853.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Bishop Whittingham.—We learn from an authentic source, that this distinguished light and ornament of the American Episcopate, at the last accounts, was in Paris, had recovered his voice, though his throat was still somewhat sore, and was expecting to be at home in August. We cannot wish our readers a better thing, just now, than that this information may be as comforting to them as it has been to us.

Cathedral of Fredericton.—We learn that the Bishop of Fredericton, New Brunswick, has named Wednesday August 24th, the Feast of St. Bartholomew, for the consecration of his cathedral; and that the Rt. Rev. the Provisional Bishop of New York has been invited to preach the sermon on the occasion.

General Theological Seminary.—We are requested to announce that the examinations, meeting of the Trustees, meeting of the Alumni, commencement, &c., &c., of the General Theological Seminary will be held in the *last week of June*, beginning on *Monday June 27th*. The Alumni will meet on Tuesday the 28th; the Trustees on Wednesday the 29th; and the Commencement will be held on Thursday the 30th. This notice is deemed expedient, as there is an error in the dates as given in the Almanacs.

Perverts from the Church.—Several weeks ago, the Baltimore *Sun* put forth a long advertisement, wherein were given the names of some 180 odd English and American clergymen, who, out of more than 20,000, have perverted to Rome since 1842. What there should be in all this to brag about, is, we confess, quite beyond our comprehension; especially, considering what enormous abuses and caricatures of Protestantism have long been presented in the teaching of some of its radical and ultra advocates. Things, it would seem, have well-nigh come to that pass, that the term *Protestant* takes its main significance from those modern mushrooms who, mistaking the giddiness of the head for the illumination of the Spirit, make it the Alpha and Omega of their religion, or rather irreligion, to protest against all other men's wisdom in behalf of their own. Howbeit, another Baltimore paper claps the following extinguisher upon the silly shammy boasting of the Romanists as exhibited in the beams of the *Sun:*

> The list of Protestant clergymen who have joined the Church of Rome, which appeared in the *Sun* of Saturday, would have been more complete, had it contained the names of those who, after having taken this step, had repented and returned to Scriptural Christianity, such as Connelly, Sibthorpe and Jephson. It would have been more favorable to an impartial judgment, had it contained another column of the names of those priests who have forsaken the Church of Rome in the same period. It would have furnished better material for a future history of the times, had it recorded that in Ireland a single Protestant Bishop had in three years received into the Church 2414 converted Romanists, and that nearly 30,000 have in that country conformed in a few years; and that by an estimate of a delegate who came to this country to solicit contributions to an Irish university, projected by the Roman Catholics, they have lost in the United States, within sixteen or eighteen years, more than 2,000,000 of their people. It would have been curious and interesting too, if we had been told what Protestant shepherd had become so intolerable to his flock as to be compelled to flee from them to save his life, and who now could only live among them under a guard of foreign bayonets.

While on this subject, we may as well ask how it happens that the Romanists make so little account of the many secessions to them from the extreme Protestant sects? We know of divers people, Unitarians, Baptists, and Presbyterians, who, tired, as would seem, of being always afloat, and driven about with every wind of doctrine, have taken refuge in the quicksands of Rome. Popery blows no trumpet over these conquests, as if she did not think them worth the proclaiming; while, in turn, the sects whence they are made are as whist as mice about them. Meanwhile, there scarce occurs an instance of perversion from the Church, but that both extremes unite to make the welkin ring for the next six months with their crowing over the event. Such a case is evidently a great triumph to them both; and it is sometimes not a little doubtful which is in most peril of splitting its throat with exultation. This circumstance may be safely set down as a tacit acknowledgment on the part of both extremes, that in their inmost hearts they regard the Reformed Catholic Church as the great citadel and bulwark of Protestant Christianity: we say Protestant Christianity, because the huge supervenings of Antichristianity made it necessary for Christianity to become Protestant in order to be Catholic. Most assuredly, the overstrained efforts of the two extremes to magnify and proclaim the weakness of the Church only serve to betray their sense of her power. It is true, few of the extreme Protestant Clergy go to Rome, because, in their greater temperance and calmness of thought, they find refuge and rest in the Church; as appears in the fact that of our 1600 Clergy, not less than 300 are from the Presbyterians.

TENDENCIES AGAIN.

We have already spoken of the Sacramental Principle as being the proper symbol and operative form of those powers and processes of Christianity, which are of another and a higher kind than to fall within the grasp of human experience; and which, as transcending the reach of our mental or moral faculties, are rightly termed vital, vivific, or spiritual. The time and manner of their action within us are strictly past our finding out; that is, they are, and in this life must ever remain, to us emphatically mysteries; and to assume the prerogative of opening them and rendering them cognizable to our present perceptions, is the very essence of rationalism. And, indeed, the beginnings of spiritual life within us are therefore called regeneration and new-birth, for the very reason that they are secret and mysterious to us, the process being, like that of our natural generation and birth, of such a kind that we are not and cannot be, without a miracle, conscious of it, or, in any proper sense of the term, be said to have *experience* of it. In short, of the vivific energies and efficacies of Christianity we may most truly say, that they work most when we perceive them least; and when we claim to be conscious of their working, the simple fact probably is, that we have mistaken and substituted something else for them; a mistake that cannot but involve the issues either of rationalism or of fanaticism,—of the former, if the mistake have regard to mental operations, of the latter, if to nervous perturbations.

Hence the great Hooker, with characteristic clearness, strength, and subtlety of thought and speech, delivers his mind respecting the sacraments thus: "But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in His Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof, and secondly, as means conditional which God requireth in them unto whom He imparteth grace. For sith God in Himself is invisible, and cannot by us be discerned working, therefore, when it seemeth good in the eyes of His heavenly wisdom, that men for some special intent and purpose should take notice of His glorious presence, He giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present. The angel, by whom God endued the waters of the pool called Bethesda with supernatural virtue to heal, was not seen of any; yet the time of the angel's presence known by the troubled motions of the waters themselves. The Apostles by firey tongues, which they saw, were admonished when the Spirit, which they could not behold, was upon them. In like manner it is with us. Christ and His Holy Spirit with all Their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do notwithstanding give notice of the times when They use to make Their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible."

This passage is the more note-worthy, forasmuch as it was oppugned by Hooker's Puritanical antagonist thus: "Where find you that God ordained the sacraments to tell us when God giveth grace?" To which Hooker answered as follows: "Are not sacraments signs of grace given? If signs, have they not that which they signify? If they have, are they not intimations and declarations thereof to the mind? And did not God ordain them to be *verba visibilia*, as St. Augustine termeth them? If it be of the essence of sacraments to be *signa* or *indicia*, then, where you find that God ordained them, you shall find He ordained them to this end. Again, if the thing they signify be grace, and God the giver of that grace in the ministry of the sacraments, then are they ordained to tell us when God giveth grace, yea, and further, what grace God doth give?"

Perhaps we should observe that this latter passage is from Hooker's manuscript notes, printed in Keble's superb edition of his works. See Ecclesiastical Polity, Book V, Chap. lvii., Sec. 3. It will not be amiss to add, further, that one of our reasons for quoting Hooker so much, is because the oppugners of the Sacramental principle, within the Church, are so fond of misquoting him. For example, we have seen, in certain Prayer-Book Presbyterian papers, purporting to be copied from the *Parish Visitor*, which latter is understood to be the organ of the Evangelical Knowledge Society, the following quotation: "All receive not the grace of God which receive the sacraments of His grace." This is given as the whole of Hooker's meaning in that place; whereas his very next words are,—"Neither is it *ordinarily* His will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from Him and not from them." Can any one doubt that the reason why the aforesaid organ did not quote the latter part of the passage, was because the doing so would have defeated the purpose for which it quoted the former? And may we not without injustice ask, When will Evangelical Knowledge learn to "put away lying," and "speak every man truth with his neighbor?"

To return from this episode: (By the way, the reader may have discovered or suspected in us a *tendency* to deflect, diverge, or wander from the straight line of argument into collateral points. We do acknowledge something of the sort; and must beg leave, withal, to tell the reader, that whenever he catches us thus going off into episodes, he may be sure we have a purpose in it). The Sacramental principle, it is continually harped from divers quarters both within the Church and without, is fraught with certain original and inherent tendencies to Popery. By this is probably meant that Popery is wrapped up among the logical consequences of that principle. Such being the case, it of course follows, that any one who embraces that principle, and pursues it out to its logical consequences, must needs land in Romanism.

Now, suppose it be granted that such are indeed the logical consequences of the Sacramental principle, taken by itself. This makes nothing against either the principle or the holders of it; for the very law of our method is that no one point or element of Christian doctrine is to be pursued into its logical consequences, for the simple reason that it is not given to man to grasp the lines and the terms of absolute truth. It is a fundamental principle of the Church, as we understand her teaching, that no one principle must be evolved into its logical issues, to the oblivion, or displacement, or undue depression of another. Undoubtedly, all truth is in itself one; and could our minds rise to the central point or principle whence the universe radiates, we could of course apprehend and know it as one; in which case the pursuing of it into its logical consequences would be lawful and right. But finite minds can only know truth in its radiations; they are capable of apprehending it but in some of its parts and particulars, none of which must be over-worked or pushed too far. So that we can never dive so deep or soar so high, but that a process of adjustment and reconciliation will still be necessary for us; else we shall only abuse what truth we know to the ends of error and falsehood.

What, then, does all this talk amount to, about the logical consequences of any one principle which we happen to hold? It all proceeds from that most absurd and mischievous fanaticism of system-making, which no sooner grasps or thinks it has grasped an element of truth, than it goes on to whip and beat out its paltry contents into an arrogant and exclusive scheme of opinion, or form of dialectical castle-building, to which all things must perforce succumb, or else be ruled out of the domain of truth. This is the mother-principle of Sectarianism; the first law of which is that every man should take some one point of Christian doctrine, spin out its logical consequences, and weave them into some spider-web system of theology: the issue of all which is to strip Christianity of all objective validity and effect, leaving every man to assimilate it to his own mind, and to make it precisely what he would have it to be. Accordingly, as a matter of fact, the greater part, both of those who bark so much about Romish tendencies, and of those who have perveted to Rome, are such whose minds have been steeped and formed, not so much in the teachings of this or that sect, as in the very spirit and method of all Sectarianism; insomuch that, however they may change their whereabout, they still have no eye but for following out the logical consequences of the first beam of truth that falls upon them. These are men of the one-idea sort; whose minds, like that of Caliban, may be compared to a dark cave, into which just enough light enters to set a-stir the noxious and poisonous vapors generated there.

To illustrate our point: The principle of Church authority, if taken alone, and followed up into its logical consequences, would doubtless result in the Papal Supremacy, or something not much better. Nevertheless, our twentieth Article affirms that "the Church has authority in controversies of faith;" which affirmation of course is to be construed and applied in the spirit and scope of that most wise, just, and prudent maxim, that no one place of Scrpture may be so expounded as to be repugnant to another. For, indeed, the principle of private liberty is no less true and no less sacred, than that of public authority. Nor are the two at all incompatible in themselves: on the contrary, they are mutually necessary; and no man has any right so to hold the one as to exclude or displace the other. And yet Romanism and Sectarianism divide the two between them, and each is having enough to do to digest the logical consequences of its several possession; though, to be sure, both unite in fathering their dyspeptic pains upon the Reformed Catholic Church, because, forsooth, she holds both principles, but refuses to carry either out into its logical consequences. So again, the doctrine of the Incarnation, if its dialectical contents be fully developed and evolved, will doubtless draw on the practice of Mariolatry. Nevertheless, the Scripture is equally clear, that our Saviour was born of the Virgin Mary and became man, and that the religious worshipping of any creature is positively forbidden by God. The Church teaches us to hold and observe both, and not to work the logical consequences of one into a virtual suppression of the other. It need scarce be said, that the Sectarians have practically dropped the doctrine in question, from a dread of its logical consequences; while on the other hand Romanists justly abominate that omission, perceiving it to be pregnant with logical consequences of a still more frightful nature. Likewise, in the matter of the sacraments; Sectarianism would exanimate them of all vital efficacy into a mere embodiment of moral influences, while Romanism smothers their moral influences under the folds of an unknown language, and turns them into a sort of dumb show. It is easy to see that with the former the body, having been thus devitalized, is fast falling to pieces, as bodies usually do after the souls have fled; finding that moral influences can be wielded more effectively in other forms, they of course see no use for the sacraments: while, on the other hand, with the latter all forms of moral influence are pretty much repudiated, as if from a conviction that the using of such influences in any form would scarce stand with their superstitious abuse of the sacraments. The Church, it need not be said, neither strips them of their moral influences, nor empties them of their vital efficacy; on the contrary, she holds and teaches, that the preserving of both in due harmony and proportion is necessary to the healthy and efficient operation of either. Here the logical consequences of one thing are all the while checked and restrained, as they ought to be, within such lines and measures as to stand smoothly and helpfully with another thing. Such is the great method of the Church, as might easily be shown in divers other instances; instead of whipping and pursuing any one principle out into all its logical consequences, her way is to carry many principles along together, in the harmony and equipoise of living practical truth; though of course she cannot make the wisdom and justice of this her method so clear, but that it will still be offensive to such as may be aptly termed *Episcopal Sectarians.*

Thus it may be thought to appear that the strength of the Church lies partly in the fact of her holding diverse co-ordinate principles or points of doctrine, none of which must be so worked as to cancel or cross another. Each is to be tempered and restrained within those laws whereby all are held in harmonious consistency and co-operation. That some of these principles involve logical consequences which would end in Romanism, but for the restraining and qualifying effect of other principles, may be safely admitted. The doctrine of Sacramental grace, if detached from the combination and carried out alone, could doubtless be developed in the superstition of the Romish Mass. On the other hand, it may be safely affirmed that the antagonist principle of moral suasion is utterly incapable of any such development: this, pursued into its logical consequences, would result not in superstition, but in irreligion, which is far worse than superstition. In this sense, it seems evident enough that there were certain Romish tendencies inherent in the original institution of Christianity; else how could the enormous system of Popery have grown up as a development thereof? If we were disposed to deal in infidel arguments, we should scarce know where to find stronger ground than this,—That the original principles of Christianity involved this gigantic evil as the issue of their logical consequences; so that, if developed and carried out, they could not but result in just such a system: and the fact of such a development of them having prevailed through so many ages and over so large a part of the world, might be referred to as yielding conclusive proof of the malignant tendencies inherent in the institution. That Christianity has actually borne such fruits seems as good an argument as that so much insisted on against the Sacramental principle, namely, the fact of its occasionally bearing similar fruits. So that if people are resolved to tolerate no principles or doctrines that can possibly be developed into Romanism, the voice of reason and of history will undoubtedly tell them they have no way but to abjure Christianity altogether. And, in truth, the great error and weakness of extreme Protestantism has been and is, that, in its unreasonable horror of everything capable of such a development, its determination to allow no doctrine whose logical consequences could issue in Romanism, it has been necessarily set at strife with some of the principles that were and are most essentially bound up with the very life of the Christian religion.

Our point might be further illustrated, in that the extreme Protestant doctrine touching the right of private judgment could never have been developed into any such thing as the Papal supremacy; and that its essential incapability of such development is the strongest possible argument of its being radically false and wrong. Hence the great Dr. Jackson, in pleading for Church authority and against Papal tyranny, justly argues thus: "It was the just fear of disobedience in the flock, which first gave occasion to pastors to usurp this tyranny over them, which now they practice. For as idolatry and superstition could not have increased so much in the old world, unless there had been evident documents of a Divine power in ages precedent; so neither could this extreme tyranny over Christ's flock have been either usurped in the middle, or continued to the latter ages of the Christian world, unless the flock had made it a matter of conscience to obey their pastors and overseers, whose authority they knew from those places of Scripture, then well-expounded by the practice of holy men, to be exceeding great."

The conclusion, then, of our whole argument, for the present, is, that the charge, so often made against the Sacramental principle, of *tending* to Popery, that is, of involving Romanism as a possible issue of its logical consequences, only infers, so far as it goes, that this principle forms an original and essential part of the Institution out of which the abuses of Romanism have actually grown.

SYMPATHIES OF SECTARIANISM WITH POPERY.

It is easy to perceive among extreme Protestants a growing disposition to join with Romanists against the Reformed Catholic Church. The reason of this is not very far to seek, and may be fairly enough stated thus: It is always for the interest of opposite extremes, that there should be no middle ground betwixt them. Among the extreme Protestants there is no such principle known or allowed as public authority; among the Romanists, none such as private liberty. It is but natural, therefore, that both should make common cause against a Church which, combining public authority with private liberty, offers a practicable refuge both from the anarchy of the one and from the tyranny of the other. Each, moreover, holding half of the truth, and ever putting that half for the whole, naturally thinks it could have everything its own way, but for that naughty place "betwixt and between," where those two half-truths meet and embrace in the terms of a happy, honorable, and productive marriage. To get rid of this place, therefore, or to make out that there neither is, nor can be, nor ought to be, any such place, is with both of them "a consummation devoutly to be wished." Of course they both have a mortal hatred to that middle ground which they think ought not to be, and which it is so much for their interest to have sunk; and that hatred forms a point of sympathy, and furnishes a motive of co-operation. It is for this reason, most likely, that they are so often found endorsing each other's paper; and are so hugely vexed and annoyed, that men who have a greater interest in truth "like not the security."

These remarks have been suggested by the edifying circumstance, that the *Watchman and Reflector*, a paper of the Baptist persuasion, published in Boston, has been at no little pains to bolster up the well-known Popish falsehood touching the Rev. E. M. P. Wells, D. D. In his first public contradiction of that falsehood, Dr. Wells held the following language: "While I love as brethren all faithful Roman Catholics, yet I cannot believe or worship as they do. To leave my own Church would be apostasy; to attempt to join theirs would be hypocrisy. I am a sincere and devoted member of the Anglo-Saxon branch of the 'Catholic Church,' but I never could be a sincere member of the Roman branch." Upon this statement the *Watchman and Reflector*, still clinging to its fond hope, commented thus:

> Betwixt and Between.—It will be seen that Mr. Wells does not deny a relation to Rome. His connection with the great Upas is through the 'Anglo-Saxon branch.'

Of course the *Watchman and Reflector* glories in bearing no "relation" to Rome, other than is implied in the strong sympathy naturally engendered by a common hate. That the *Reflector* might have somewhat to reflect upon, Dr. Wells published the following apt and shrewd reply to the above comment:

To the Editor of the Watchman and Reflector:

My Brother: Some "penny-a-liner" makes your last week's paper speak both untruly and unkindly. "Mr. Wells does" not "acknowledge his connection with Rome." Your contributor ought to know the difference between "Rome" and the "Catholic Church." The primitive Christian, when engaged in the worship of God, stood up and with a loud voice professed, "I believe in the Holy Catholic Church." This is sufficient authority for my being a member of the Catholic Church. From this—not "Upas" as your contributor calls the "Body of Christ"—the Anglo-Saxon branch of the Catholic Church derives its connection. The Apostle John consecrated Polycarp Bishop of Smyrna. He consecrated Pothinus first Bishop of Lyons, through whom and thirty other Bishops in succession, the Apostolic authority descended to Augustine, the first Bishop of Canterbury, and through him and eighty-four other Bishops in succession, to the first American Bishop (of the succession), Bishop White.

The only existing connection with Rome to which I made allusion, was one not of authority from them, but of good will to them. I said "All faithful Roman Catholics I love as brethren," which, by God's help I shall continue to do, with all others of the "faithful" in all denominations of Christians, who by baptism have been made members of the Catholic Church.

Your contributor commences his notice of me with "betwixt and between." Now, nothing could have expressed my position more happily. As a believer, I am "*betwixt and between*" the Roman Catholics on the one hand, and the religious Radicals on the other. As a minister of Jesus Christ, it is my duty to "stand *between* the porch" of the world "and the altar" of the Church, and say, "Spare thy people, O Lord," and to strive like him of old, who "stood *between* the living and the dead," to "stay the plague" of sin. And as a probationer of salvation, I am in the Church *between* Heaven and Hell, hoping for the former, while deserving the latter—striving by grace to be saved from the latter—and by the power of the Holy Ghost to attain unto the former—hoping by hard work, preaching the truth in love, self-denial, and works of good will, to urge on some from the broad road which leads to the latter, into the straight and narrow way which leads to the former, where (if by God's grace I am successful,) I hope we may meet and "see eye to eye"—"see as we are seen, and know as we are known;" which may God grant for His Son's sake, our Lord. Amen.

Very respectfully, E. M. P. Wells.

Pianos and Music.—In our advertising columns will be found some valuable information touching the latest developments of New York in the music line. We refer especially to the "New Musical Emporium" of Mr. Horace Waters, at 333 Broadway, corner of Anthony-street. Mr. Waters is Agent for the sale of T. Gilbert & Co's celebrated pianofortes, of which he keeps a large and varied assortment. Of these instruments we may claim some right to speak. A seven-octave, in a plain rosewood case, marked "T. Gilbert & Co., Boston," often sweetens our studious hours with its eloquence. *The Churchman*, we believe, is edited to the tone and spirit of the aforesaid Piano, bating some naughty points and crotchets in us, which no musical faculties, we fear, will ever be able to rectify. For these blemishes the amiable instrument is not responsible; but it may be safely credited with whatsoever of a redeeming quality there may be in our work. This, to be sure, may be no great recommendation; but perhaps it will serve better than more, spoken at random or on hearsay. That the establishment of Mr. Waters is a good honest Christian establishment, may be further inferred from a circumstance which he authorizes us to mention,—namely, that *he offers his pianos to Clergymen at a discount of twelve and one-half per cent.* We would by all means advise every clerical editor of a religious newspaper, if he be not already supplied, to procure one of these cheerful friends, and have it discourse to him while he is writing. We will but add, that Mr. Waters has lately very much enlarged and improved his establishment, moving down to the first above-ground story, and opening a large, well-filled music-store; so that one, provided he have money enough, can there thoroughly furnish himself for almost any good musical work.

THE CHURCH AT HOME.

New York.—Between the 5th and the 17th of May, inclusive, the Rt. Rev. the Provisional Bishop of the Diocese held twenty-two confirmations, and administered the sacred rite to 176 persons. Within the same period, he preached twenty-six times, and administered the Holy Communion once.

Maine.—Between the 24th of April and the 8th of May, Bishop Burgess visited Grace church, Bath, and St. Mark's church, Augusta, confirming four persons at the former place, and eight at the latter.

Massachusetts.—Bishop Eastburn held a confirmation at the church of the Messiah, Boston, on the evening of Sunday the 15th inst., and administered the rite to twelve persons; which number, added to eleven confirmed in January, makes twenty-three within the year.

The Annual Convention of the Diocese was held in Trinity church, Boston, on Wednesday the 18th inst., the Rt. Rev. the Bishop presiding. After the usual services and appointment of committees, the Bishop read his address; from which it appears that since the last Convention he has confirmed three hundred and forty-seven persons; ordained four priests and two deacons; consecrated one church; laid the cornerstone of one; and that one parish has been organized. He also reports six candidates for Orders in the Diocese.

The most important elections were as follows:

Standing Committee.—The Rev. Alexander H. Vinton, D. D., the Rev. George M. Randall, the Rev. Charles Mason, George M. Dexter, Otis Daniell, Francis Hilliard.

Delegates to the General Convention.—The Rev. Alexander H. Vinton, D. D., the Rev. Samuel Fuller, D. D., the Rev. John Wayland, D. D., the Rev. Theo. W. Snow, Hon. William Appleton, Hon. Marcus Morton, Hon. Edward A. Newton, Hon. R. C. Winthrop.

The *Witness* comments on the proceedings thus:

> The business of the Convention was conducted with a good degree of harmony. Several matters called forth animated debate, but did not give rise, we are happy to say, to anything like acrimonious expressions of feeling.
>
> Among the most important matters brought before the Convention was the proposed Canon for the trial of clergymen. This subject was discussed, and then referred to the next Convention. We hope that something will ultimately be done to remedy the defects which exist in the present Canon.
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> The subject of the admission of St. Mary's church for sailors, gave rise to an animated debate, and the matter was finally postponed. The objects and principles of the Society for the Relief of the Widows and Orphans of deceased clergymen, were canvassed in a somewhat protracted discussion. On the whole, the Convention passed off pleasantly, and we hope it will be found profitably.

Connecticut.—On Wednesday the 18th inst., the Rt. Rev. the Bishop of the Diocese visited Christ church and St. John's, Hartford, and confirmed forty-four persons. In the evening of the same day, the Rt. Rev. the Assistant Bishop preached at the Free chapel, Hartford, and confirmed nine.

Western New York.—Between the 12th and the 15th inst., inclusive, Bishop De Lancey held confirmations in six parishes, and administered the sacred rite to ninety-seven persons. We learn from the *Gospel Messenger* that, within the past year, arrangements have been set on foot for building a church edifice at Baldwinsville; that the parish of Fulton had added a vestry-room to their church, improved the grounds, procured a new organ, and are building a parsonage; and that the parish of Christ church, Oswego, have it in contemplation either to improve their building to the extent of from $14,000 to $20,000, or else to erect a new one on another site.

At the late session of the Legislature, an Act was passed incorporating the College for orphans and destitute children, which was so nobly endowed by the will of the late Judge De Veaux. The corporators are W. H. De Lancey, of Ontario; W. Shelton and Elijah Ford, of Erie; Horatio Seymour, of Oneida; P. A. Porter, R. H. Woodruff, Washington Hunt, Elias Ransom, and J. M. Clark, of Niagara. The trustees are to hold their office during the pleasure of the Bishop and the standing committee of the Diocese.

New Jersey.—On Tuesday evening, 17th May, in St. Matthew's church, Jersey City, the Rev. Messrs. Bowden and Patterson (of the Diocese of Western New York) read prayers, and the Bishop preached on Church extension.

On Wednesday, 18th, the Bishop consecrated Grace church, Van Vorst, Jersey City. The request to consecrate was read by the Rev. A. C. Patterson (of the Diocese of Western New York); the sentence of consecration by the Rev. Mr. Southard, and Morning Prayer by the Rev. Dr. Watson and the Rev. Messrs. Thompson and Bowden. The sermon was preached by the Bishop, and he was assisted in the administration of the Holy Communion by the rector-elect, the Rev. Mr. Macurdy. There were also present the Rev. Messrs. Stubbs, Hoffman, Mackie, Bruce, Gries, and Pettit, the Rev. Mr. Chase of the Navy of the United States, the Rev. Messrs. Harriman, Guion, Webbe, Seymour, Twing, Geer, Lamson, Wanar, and Shackelford (of the Diocese of New York).

On Thursday, 19th, the Bishop consecrated the church of the Holy Trinity at Hudson. The request to consecrate was read by the Rev. A. C. Patterson (of the Diocese of Western New York); the sentence of consecration by the Rev. Mr. Mackie, and Morning Prayer by the Rev. Dr. Morgan (of the Diocese of New York) and the Rev. Messrs. Macurdy and Bowden. The Bishop preached, confirmed *ten* persons, and administered the Holy Communion, assisted by the rector-elect, the Rev. Mr. Gries. There were also present the Rev. Mr. Finch and

the Rev. Messrs. LEONARD, WEAVER, MCILWAINE, EATON, SHACKELFORD, HUNT, and GEER (of the Diocese of New York), and DONNELY (of the Diocese of North Carolina).

On Friday, 20th, the Bishop consecrated St. Mark's church, Baskingridge. The request to consecrate was read by the Rev. Mr. ADAMS; the sentence of consecration by the Rev. Mr. MCVICKAR (of the Diocese of New York), and Morning Prayer by the Rev. Messrs. MACKIE and ROWLAND, and the Bishop preached. Infant Baptism was administered by the missionary, the Rev. Mr. RANKIN, and the Holy Communion by the Bishop.

On Saturday, May 21st, in St. George's church, Penn Neck, the Missionary, the Rev. Mr. OTIS, and the Rev. Mr. PATERSON read prayers, and the Bishop preached.

In the evening, in St. John's church, Salem, the rector-elect, the Rev. Mr. PATERSON, and the Rev. Mr. OTIS read prayers, the rector-elect catechised the children, and the Bishop examined them, preached, and confirmed six persons; of whom two were from Bridgeton. On Sunday morning, 22, (Trinity Sunday,) the Bishop instituted the Rev. Mr. PATERSON into the rectorship. The Rev. Mr. OTIS read morning prayer, the Bishop preached, and the newly-instituted rector administered the Holy Communion.

In the afternoon, in the Court House at Bridgeton, the Rev. Messrs. PATERSON (the Missionary,) and OTIS read prayers, and the Bishop preached.

Pennsylvania.—The anniversary of the Bishop White Prayer-Book Society was held at St. Andrew's church, Philadelphia, on the evening of Tuesday the 17th inst. After the proper religious services, the Annual Report was read by the Rev. Dr. STEVENS; from which it appears that the receipts during the past year have been about $2,300; and that 10,000 copies of the Prayer-Book have been distributed in *twenty-five* Dioceses, being a handsome increase over former years.

The sixty-ninth Annual Convention assembled at St. Andrew's church, Philadelphia, on Tuesday afternoon, the 17th, and continued throughout the 18th and 19th. The attendance, both clerical and lay, is said to have been large. After the usual religious services and appointment of committees, the Bishop read his annual address, giving a clear and well-digested history of the Diocese for the past year, and also of its present condition. From this document it appears that within the year he has administered the Holy Communion one hundred and fourteen times; confirmed 1015 persons; ordained seven to the ministry; consecrated seven churches, and laid the corner-stones of four; received thirteen clergymen into the Diocese, and given Letters Dismissory to six. The Bishop commended the liberality of many individuals in the building of new churches; observed that the statistics of the Diocese were encouraging; that the debts of the churches had been much diminished within the last five years; and that he hoped in another five years to present a Diocese without any church in debt. The following paragraphs from the report of the Address will be read with interest:

The Bishop suggested and recommended many improvements—but field-preaching, he observed, was surrounded with difficulties. He rejoiced that many of the clergy had devoted a portion of their time to visiting prisoners—and he spoke highly of Christian Missionaries, several of whom were now actively and usefully employed, and on this subject and its difficulties, he said: "By GOD's blessing, even apparent impossibilities will give way." He exhorted his clergy to attend to the sick beds and funerals of the poor—the laborer and mechanic—such things being done, would, in the course of years, be the means of producing new and increasing congregations. The worthy Prelate alluded to the collections on last Easter-Day in favor of feeble churches, and that he was encouraged to renew the call on Easter next. In referring to a want of ministers, he said: "Let our prayers ascend more earnestly and more frequently to the LORD of Hosts—that he would send forth worthy laborers into his vineyard." Twenty-five more clergymen were much needed in the Diocese at the present time. The Bishop referred to the progress of his Memoir, or History of the Church of Pennsylvania, observing that there was much difficulty in obtaining reliable information. But his papers—so far as he could proceed—would be deposited with the archives of the Diocese.

The Bishop spoke with much feeling in relation to a few of the clergy and others, who had left and gone out from the Church during the year. They, however, "were not of us, and therefore ought not to be among us." He spoke, not with the language of censure, but rather with deep regret, that any should go back to a superstitious Church which our fathers could not bear. The earliest approaches to a disguised Romanism should, in his opinion, be suppressed; and in the course of his remarks, he said that too ardent a zeal for truth sometimes degenerated into intolerance, and an ultra zeal for liberty, into insubordination. He exhorted all Churchmen to support the principles of liberty and order;—and in conclusion, observed, that the times called for action and prayer against the allurements of a Church with a gorgeous and superstitious ritual on the one hand, and skepticism and infidelity on the other. There was an eloquent exhortation in favor of charity—to be diligent in doing good to all men, especially to those who are of the Household of Faith. If Christians were to lead Gospel lives, and churches confine themselves to Gospel limits, then would Christianity be vindicated, and the happiness and virtue of men, so far as consistent with a mortal state, be secured. "If GOD be for us, who can be against us?"

The elections for the year were not carried without considerable trouble and discussion. After several ballotings, the lists were completed as follows:

Delegates to the General Convention. The Rev. Drs. HOWE and STEVENS, and the Rev. Messrs. FOWLES and MILES; the Hon. J. N. CONYNGHAM, the Hon. G. M. STROUD, Mr. HERMAN COPE, and Mr. L. B. SMITH.

Standing Committee of the Diocese. The Rev. Drs VAUGHAN, HARE, NEWTON, COOPER, and MORTON; and Messrs. E. C. BIDDLE, JOHN BOHLEN, E. OLMSTEAD, T. ROBINS, and R. S. SMITH.

Indiana.—On Wednesday, April 20th, Bishop UPFOLD visited St. Mary's church, Delphi, preached, and confirmed five persons. The 26th of May was appointed for the consecration of the church at Logansport.

Tennessee.—Our readers ought to be, and, we trust, will be, interested in the following account of what is doing and proposed to be done by the Rev. Mr. GAY, at Loudon, East Tennessee. We received a request on the subject from Mr. GAY last week, but not in time for the paper:

This point, Loudon, for which he is soliciting aid, is in Roane county, on the Tennessee River, and at the head of the East Tennessee and Georgia Railroad, where a new and thriving town is rapidly growing up. From its present and prospective advantages it must be a place of great importance. It is in the very heart of the Union, almost on an air-line between the great city of the South-West and those of the North-East, and also between Charleston and Cincinnatti and Louisville, and on a large navigable river, which will bear to this spot the rich agricultural and mineral treasures of the whole region above. It is a point also toward which railroads are approaching through and from Virginia, both the Carolinas, Alabama, Middle and West Tennessee and Kentucky; while the connection with Georgia is already completed. These facts, to say nothing of the destitution of the means of grace, and the favorable opening presented to us there, are strong reasons why we should be early and well-established at Loudon. It gives him pleasure to state that the church here is under way, the materials chiefly on the ground, and we have the promise and hope that it will be ready for use during the summer. It, with the enclosure of our beautiful lot—the church's acre—will cost about $2000. It is part of our plan, if we can get money enough, to build in connection with our church a small parsonage, or rather, for the present, one wing of the parsonage, to cost not exceeding $350. The church and parsonage obtained, the schoolhouse will necessarily follow as a part of the plan: and to accomplish all these, we must have from abroad at least $3,500. This is humble, but it will do for a beginning, as it is all in the right direction, and in accordance with the plans of a distinguished architect. With Loudon as a centre and a home, we shall attempt something further—to make it, with proper assistants, the seat of a mission which, through its various agencies, shall reach the whole surrounding country—something that shall do for this long-neglected and miserably-destitute region what has been done for Ohio and Illinois by Kenyon and by Jubilee, and what is now doing at Nashotah, and at St. James, in Maryland. Shall we find men and means to carry this scheme into full and active operation upon wise, discreet, holy and evangelical principles? When the great public works, alluded to above, are finished, every important town in East Tennessee can be reached in a few hours. Here, then, in the finest climate in the whole country, right at the foot of the mountains, where vast water-power and mineral wealth are running to waste—where are collecting from all parts of the Union, and from the mother-country, multitudes who are coming here to seek worldly wealth,—let us provide for them, in our true evangelical Church, those true riches which shall never fail.

In connection with this station, the missionary here is also gathering another congregation, and building *another* church, fourteen miles distant, at the mouth of Tellico, which is wholly provided for by the bequest of a wealthy gentleman lately deceased. This, which we have named St. Andrew's, is so far finished, that we used it for the first time on yesterday, the fifth Sunday after Easter, being also the festival of St. PHILIP and St. JAMES. It was indeed a day of joy and gladness to the little band worshipping there.

The readers of this statement may, if they wish further information of the condition and prospects of the Church in East Tennessee, look into the *Spirit of Missions* for the next or the following month. He hopes to report that measures have been taken to gather a congregation and to build a church at the Tellico Iron Works, and also at "the copper-mines," at both of which points there is just now much to encourage us.

In the meantime further donations for the LOUDON MISSION are respectfully solicited. They may be sent directly to London by mail. They will be thankfully received and gratefully acknowledged.

N. B.—The seats in these churches are to be free.

Loudon, Tenn., May 2, 1853.

Georgia.—On Thursday, April 28th, Zion church, Talbotton, was consecrated by the Rt. Rev. the Bishop of the Diocese. In the afternoon of the same day, the Bishop confirmed four persons in the church, and one in private.

The annual Convention of the Diocese was held in Christ church, Savannah, on Thursday the 5th inst. The Parochial Reports, it is said, indicated a healthy and prosperous state of the Church in that Diocese. Four new churches are to be completed within the present year. The Bishop reported one hundred and seven colored persons confirmed, and thirty-two others awaiting confirmation. The election of Delegates to the General Convention resulted thus: The Rev. Dr. FORD, and the Rev. Messrs. SCOTT, BRAGG, and SHANKLIN; Messrs. POTTER, NIGHTINGALE, MUNROE, and NELSON.

On Saturday the 7th, was consecrated the new edifice of St. John's, Savannah, which is described as "a beautiful Gothic building, costing some $30,000." On Sunday, Bishop ELLIOTT ordained the Rev. S. W. KENNERLY to the Priesthood; who is to labor as a missionary among the colored people on the Savannah river,—a place where he has been eminently useful.

Louisiana.—The fifteenth annual Convention of the Diocese was held at Christ church, New Orleans, on the 6th, 7th, 8th, and 9th of April. The *Journal* of the proceedings has already made its appearance. The summary of Parochial Reports is as follows: Baptisms, 587; confirmations, 55; present number of communicants, 1120; Sunday-school teachers, 104; Sunday-school scholars, 1009; contributions, $2,462 15. Bishop POLK, in his Address, states that there were two candidates for Orders in the Diocese, who were expecting to be ordained in the course of the spring. There are 21 parishes in union with the Convention, and 5 not in union. Three new parishes have been organized within the past year. Two new church edifices were in course of erection, and steps were being taken for erecting three more.

THE CHURCH ABROAD.

England.—The consecration of the Rt. Rev. Dr. JACKSON, the new Bishop of Lincoln, took place at Lambeth on Thursday the 5th inst. In case of appointments within the province of Canterbury, the usual course is for the services to be held in the private chapel of the Archbishop's palace; but in this case, a vast number of people from all parts of the country having expressed a wish to be present, the Archbishop decided that the ceremony should take place in the parish church of St. Mary. Among the dignitaries and officials in attendance, we observe the name of the Rt. Rev. the Bishop of OHIO. The customary religious services were followed by a sermon from the Rev. F. JEUNE, D. C. L., on the text,—"As ye are manifestly declared to be the epistle of CHRIST ministered by us, written not with ink, but with the SPIRIT of the living GOD; not in tables of stone, but in fleshly tables of the heart." A leading point of the discourse was to show that in the present selection the Government had chosen a man whose life had been free from political controversy, and who therefore could not be said to owe his preferment to political considerations; while his approved nobleness of character, his fidelity to truth, and unremitting industry in his sacred office, would render him an ornament and an acquisition to that body in whose counsels he was to share.

Dr. JACKSON was presented to the Primate by the Bishop of WINCHESTER, who together with the Bishop of OXFORD, joined in the act of consecration. By the Act creating the see of Manchester, the new Prelate will not have a seat in the House of Lords, until a vacancy occurs in the Episcopal Bench other than those of CANTERBURY, YORK, LONDON, DURHAM, and WINCHESTER.

On the preceding day, the address, which we published some weeks ago, from the churchwardens and inhabitants of St. James', Westminster, was presented to Dr. JACKSON, in view of his approaching retirement from the rectorship of the parish. The address was signed by the Earls of ABERDEEN, DERBY, SPENCER, the Bishops of LONDON, WINCHESTER, and other noblemen and gentlemen of all political parties. The Committee of presentation were received by Dr. JACKSON at the Rectory, the Hon. F. BYNG acting as their organ. Dr. JACKSON's reply to the address is reported thus:

The Bishop-elect said, if he consulted his own feelings, which he was hardly able to repress, he should not utter a word beyond simply thanking his friends and parishioners for the testimonial they had presented to him; but he did not think he should be honest if he did not disclaim the merit which their too partial kindness had attributed to him. He had resided in the parish with his family during the last seven years, and it had indeed been a most happy time, for he had received unceasing kindness from all classes of his parishioners. He could not help saying that he was not entitled to all the praise due to those good works referred to in the report, inasmuch as their present efficiency was mainly attributable to the exertions of the parochial clergy by whom he had been assisted, and by the laity who had sacrificed their money, and their time, which was in many cases more than money to them, for the establishment of institutions designed for the benefit of their fellow-parishioners. The seven years during which he had been among them had been marked by many serious differences and difficulties in the Church, but he had never shunned, although he might grievously have failed, to declare to his people the whole counsel of GOD. He had endeavored to preach and teach the whole Gospel, and he was happy to find that the differences which had sprung up and agitated other parishes had never found a place in theirs. He could not preach the extreme doctrine of either party in the Church, the truth, as he conceived, lying between them. He was now about to remove to a sphere where he could not either expect or ask for such kind interpretations of his motives, or such a general overlooking of his errors and shortcomings, as he had experienced in St. James'. An invidious position was the office of a bishop in these troublous times of the Church, and he confessed to feeling a nervous anxiety to retain the good opinion and kind remembrance of his late parishioners, whose prayers he asked, that he might be enabled to discharge his duties with advantage to the Church.

The Very Rev. GEORGE BUTLER, D. D., Dean of Peterborough, departed this life on Saturday, April 30th, in the 79th year of his age, his birth having been at Pimlico, in July, 1774. In 1790, he began his residence as an undergraduate in Sidney Sussex College, Cambridge. In 1794, he was Senior Wrangler, Lord LYNDHURST being second to him. Afterwards he made the Law his study, and was on the point of being called to the bar, when he was preferred to the mathematical lectureship of his College. This induced a change in his course of life, which resulted in his taking Holy Orders. In 1805, he was elected Head-master of Harrow School, and in 1814 was presented to the rectorship of Gayton, in Northamptonshire. He held the office at Harrow till 1829, when he retired to the living at Gayton, and devoted himself with unwearied energy to the duties of a parish priest. His subsequent career is thus sketched in the *Evening Journal*:

He effected the restoration of his church, was active in preaching and parochial visiting, and filled an important position in the diocese generally, as chairman of meetings of the clergy, and the promoter of every useful and benevolent work. In 1836 he became chancellor of the diocese, and in 1842 was appointed by Sir ROBERT PEEL to the vacant deanery of Peterborough. In the latter office he continued till his death, discharging its duties to the fullest extent, and preaching constantly in the cathedral, till his health failed him. Few men could compete with him in versatility of mind and in the variety of his accomplishments. Besides his great mathematical attainments, he was also a distinguished classical scholar, and spoke German, French, and Italian with correctness and fluency. He was perfectly versed in chemistry and other branches of physical science. He was a good musician and draughtsman; and he excelled in all athletic exercises, being one of the best skaters, fencers, swimmers, &c., of his time. A remarkable example of his bodily activity, as well as of the kindness of his heart, was given in very advanced life, when, in the month of January, 1843, with snow on the ground, he plunged into a canal (by the side of which he was accidentally riding) to rescue a woman from drowning—an exploit for which he received a medal from the Royal Humane Society. His affection for Harrow School, in the service of which so many of the most active years of his life had been passed, amounted to a passion. He maintained with his successors (three of whom he lived to see) a constant and most friendly intercourse; and one of his latest and fondest labors was in preparing a selection of lists of the school from 1770 to 1826, appending to them his own annotations upon the later fortunes of those whose school-life is there recorded. He had the happiness of living to witness the distinguished honors of his four sons at the University; and the last weeks of his life were marked by the unexampled occurrence of the election of his two younger sons to University scholarships, almost simultaneously, the one at Oxford and the other at Cambridge. His latter years, though necessarily less active, were no less happy than the earlier. It was in 1849 that his fatal disease (of the heart) first declared itself. A gradual failure of eyesight ended in almost total blindness. But his patience, cheerfulness, and thankfulness never failed. His death was quite sudden. He was seated at table with his family, and, after ten minutes of insensibility, passed away almost without a struggle.

Archdeacon HALE, of London, held his annual visitation in the parish church of St. Sepulchre, on Tuesday the 3d inst. The following abstract of his charge will pay a careful reading:

He said if there was one subject relative to the external condition of the Church on which people were agreed, it was that the increase of population demanded an increase in the number of clergy. They traced this not only in the building of churches, in the employment of additional curates, the subdivision of large parishes, the appointment of Scripture-readers, the formation of visiting societies, and the erection of schools, but also in the growing desire that is springing up for an additional number of bishops at home, and a multiplication of that order in England's possessions abroad. It was impossible to overstate the temporal and spiritual influence of the episcopate. It seemed to be to the Church at large what the head was to the body, the source from which sensation and feeling were distributed over the human frame, and extended to its furthermost extremities, imparting to the whole body a consciousness of its existence. But it was not an extension of the episcopate alone that was wanted. A great addition to the number of the clergy was needed to satisfy the requirements of the age. Nor did the supply of that small body of men called into existence by the efforts of the Additional Curates Fund and the Church Pastoral Aid Society diminish the difficulty in which the Church was placed. On the contrary, the more active were the exertions of any minister who had charge of a populous parish, and the larger was the number of his curates, the more did the demand for spiritual instruction increase, and the more evident did the extent of spiritual destitution in the parish become. From the earliest times the Church had been built up by the joint co-operation of different orders of men, of various degrees of authority, and it was a remarkable fact that the Church of England was the only Church which limited its ministry to three orders, bishops, priests, and deacons. He believed that the office and work of the ministry to which clergymen of the Church of England were called on their ordination was the same office which the SAVIOUR instituted when he sent forth first the twelve and then the seventy to preach the Gospel and to administer the Sacraments he had instituted. But the three orders of the ministry did not appear to him to be so clearly defined in the Scriptures as to prevent any extension of the number; nor did it appear to him that the earlier usage of the Church confined them to those three orders, so as to render them unable to admit into their services ministers bearing other titles and fulfilling other duties. The archdeacon went through the history of the Church with much minuteness of detail to prove his position, to show that it was never intended that there should be but three orders of ministers in the Church, and then proceeded to unfold a plan for the establishment of a sub-deaconate or lower order of the priesthood, a plan which he had submitted to the Bishop of LONDON, who entirely approved of it. The Latin Church had nine orders of ministers, the Greek Church five, so that the addition of one order to the ministry of the Church of England could not be regarded in the light of a slavish imitation of either of those Churches. Moreover, the office of the sub-deaconate existed long before the Bishop of ROME claimed supremacy over the universal Church. The revival of the sub-deaconate would be a return to primitive authority rather than to Romish practice, for it would exist as a separate body of men—a principle which was violated by the Church of Rome, whose lower order of ministers passed through all the gradations at one period. The new order which he recommended might be admitted into the ministry by a new form specially adapted for the purpose, if needs be, with an address from the bishop, and without the customary imposition of hands. These recommendations, to be carried into effect, must proceed from the Church speaking through the Convocation which had recently been sitting, and would soon meet again. With regard to Convocation, he requested the clergy not to petition Parliament for its reconstruction, for that would be surrendering a claim which had been disputed, and which he thought the proceedings of the last few months had established. He was of opinion that the manner in which the discussions in Convocation had been conducted proved that there was not a better constituted body in this country than the two houses as at present constituted.

The Church Missionary Society held its annual meeting at Exeter Hall, on Tuesday the 3d inst., the Earl of CHICHESTER presiding. The Report was read by the Rev. H. VENN. From this document it appears that the gross income of the Society the past year reached the sum of £120,932, being an increase of £2,257 over that of the preceding year. The gross outlay is set down as £118,257, which exceeds that of the former year by £13,938. Touching the operations of the Society, the main points are as follows: The number of students at the Islington Missionary College has been increased from 19 to 27; while the Highbury Training Institution has sent forth 10 well-qualified teachers. Greater means of support during the year had led to a closer connection with the Church in Ireland. In Western Africa much progress has been made. Dr. VIDAL, the new Bishop of Sierra Leone, had discovered that no less than 151 distinct African languages, all differing from each other more widely than the European languages differ from one another, besides several dialects of them, were spoken in that colony, which was a place of shelter for natives from all parts, and therefore highly important in a Missionary point of view. Several stations had been opened a Yoruba, and the Society's Missionaries had pushed forward their operations with much success. In the Mediterranean the American Missionaries had united with the Society's Missionaries in an open protest against the errors of the Oriental Church, and the Anglican Bishop of JERUSALEM reported an increasing desire on on the part of the Greek and Latin Churches to assimilate their worship, creed, and practice to those of the Church of England, mainly in consequence of the circulation of the Book of Common Prayer in the Arabic language by the Society for Promoting Christian Knowledge. From Western and Northern India the accounts were less cheering. In Bengal 56,000 Bibles had been circulated, and a vast increase of outdoor preaching to the Hindoos had taken place. After giving details of the Missionary operations at Tinnevelly and in other parts of India, among the tribes of North-west America, New Zealand, and in the West Indies, the report stated that the number of Clergymen employed by the Society—English, foreign, and native—was 172, and the number of native agents 1,150. The number of native converts was 112,000, and 80,000 were under Christian instruction. The Committee lamented the paucity of Missionaries, and appealed to the Clergy and the Universities to furnish them with men qualified for the work, expressing their willingness to accept any number of Clergymen who might offer themselves as Missionaries, trusting to Him "whose is the silver and the gold" to supply the means for more extended operations.

It is said that extensive reforms are on foot touching the ecclesiastical condition of certain districts of London where there is an excess of churches above the wants of the people. Of 49 churches, having an income of £29,000, it is proposed to remove 29, and retain 20, assigning to each church that is retained an income on a scale proportionate to the extent of the congregation and the necessary amount of parochial duty. Thus to every parish, the population of which exceeds 1,000, a stipend of £450 is to be assigned, and for every 100 additional parishioners £125 is to be added. This in the aggregate would give for the twenty consolidated churches to be retained an income of about £11,350, which would leave for the twenty-nine churches to be removed a sum of about £9,650 per annum, or about £330 per annum per church—the additional sum required to make up a sufficient income for the clergyman of from £500 to £700, to be raised in the new locality to which the church is to be removed.

The *North Wales Chronicle* states that the Clergy of the deanery of Arfon held a meeting at Carnarvon on Thursday the 28th ult., the object of which was to organize a regular cycle of meetings for conference on matters connected with the welfare and efficiency of the Church in their respective parishes, as well as to take into consideration subjects of a more general character. It was resolved that the meetings should be held quarterly in rotation at Bangor, Carnarvon, Llandwrog, and Clynnog, the proceedings to close with a service and sermon at the church of the parish in which the meeting is held. Various other resolutions were agreed upon, and the next meeting was fixed to take place at Bangor on Thursday, July 7.

A new church, which is to be known as St. Gabriel's, has just been finished in Warwick-square, Pimlico, and was to be consecrated by the Bishop of LONDON on Thursday the 12th inst. Towards the cost of erection, nearly £10,000 had been raised by subscription. The largest subscription is £1,500 by the Rev. BRYMER BELCHER, who is to be the first Incumbent of the new parish.

The *Chester Courant* states that the new church of St. Bartholomew Roby, in Lancashire, was consecrated by the Bishop on Tuesday the 3d inst. The church has been endowed by the joint liberality of the Earl of DERBY and the Rev. ELLIS ASHTON, vicar of Huyton. It has sittings at present for only 112 persons, of which 58 are entirely free; but the construction is expressly with a view to enlargement, when the wants of the district may require it. The patronage is vested in the Earl of DERBY, his heirs, and assigns.

The perpetual curacy of Piddington having become vacant by the resignation of the Rev. JOHN CLEOBURY, it is said that no less than 100 candidates have offered themselves for election, while the number of voters is but 80. To give the greater opportunity of tasting the qualities of the candidates, they are having three services every Sunday, and every service recruited with a fresh clergyman. The thing was causing great commotion in the place. The election is to take place the 23d of June, and is vested in the householders of the parish. The strange fact of a parish thus conditioned in England is explained in KENNETT'S *Parochial Antiquities* as follows:

In 1428, the inhabitants of Piddington, thinking their hamlet too remote from the parish church (Ambrosden), procured a chapel to be built in their own village, with a glebe-house for the chaplain, to be maintained by the vicars of Ambrosden; but this having given rise to differences, an arrangement was made by joint consent of the patron, the vicar, and the people, and confirmed by Bishop FLEMING, the diocesan. By this agreement Piddington obtained distinct parochial rights; the inhabitants were entrusted with a free choice of a chaplain, who should receive all tithes and other profits arising in Piddington, except 20s. in money and one quarrter of wheat, to be yearly paid and delivered to the vicar of Ambrosden.

The *Jewish Chronicle* of May 6th makes the following singular statement:

We are gratified to state that our respected co-religionist, Mr. HENRY LEVY KEELING, of the highly respectable firm of KEELING & HUNT, of Monument-yard, has been unanimously elected churchwarden of St. George's, Botolph-lane. The parish which has done itself so much honor by its liberality in putting confidence in a Jew, is one of the most influential in the city of London. Neither the ecclesiastical authorities nor the parishioners are fearful of Mr. KEELING'S unchristianizing the parish. We doubt whether the Church will have a firmer supporter in the parish than the Jewish churchwarden.

The Bishop of RIPON, it is said will visit Berlin in June, for the purpose of confirming such youthful members of the English Church as are prevented from coming to England.

A new church has been opened at Llanfanor, in the Diocese of Llandaff.

The archdeaconry of Buckingham having lately fallen vacant by the death of Archdeacon HILL, it is said that the Rev. EDWARD BICKERSTETH, vicar of Aylesbury, has been appointed his successor, by the Bishop of OXFORD.

Ireland.—The Irish Society of London held its annual meeting at the Hanover-square Rooms, on Thursday the 5th inst., the Marquess of BLANDFORD presiding, who opened the proceedings by announcing that two subscriptions had just been received, amounting to £450. The Report was read by the Secretary, the Rev. Mr. WHITE. This states that the arrangements, entered into with the Dublin Irish Society in 1850, were terminated last March; and that an amalgamation with the Society for Irish Church Missions was to go into effect on the 1st of June. The receipts for the year were stated to be upwards of £9,136. There had been a large increase in the missionary operations of the society in Mayo, Cork, Sligo, Waterford, the city of Dublin, and other parts of Ireland, and there had been thirteen new missionaries, and 121 lay-agents added to its active staff during the year. A very large number of conversions had resulted from the increased activity of the society's operations since the last report, many of the most remarkable of them being stated in the document. In conclusion, the committee reported that nearly fifty congregations had been gathered from the ranks of Popery by the society's missionaries, while thousands of the Irish Roman Catholics had embraced the Protestant faith, and many thousands were inquiring into the divinities of the word of GOD.

The annual meeting of the society for Irish Church Missions was also held lately at the Rotunda, the Bishop of TUAM presiding. The meeting was addressed by the Rt. Rev. Chairman, who spoke as follows touching the progress of reformation in his Diocese, which is in the province of Connaught:

Since the announcement of this mission—I will take it from October, 1849—I have ordained twenty-two missionary clergymen. These men were not all ordained for this Society, some of them being for the Irish Society of London, to which Society I feel deeply indebted for the kind manner in which they have met all my views, and acceded to my suggestions. During the last three years,—I date them from the same period as before,—I have confirmed 2707 persons, of which 456 were original Protestants, the remaining 2,251 being converts. Within the last three years, eight new churches have been built, three have been consecrated, and five are parish churches, four have been licensed, and one has been enlarged and rebuilt. There are besides five churches now in progress of being built, one of which is a parish church at Clifton, and has already been licensed, and all of them I expect will be ready for consecration next summer. Besides these churches, four schoolhouses have been built, and licensed for Divine worship, giving accommodation for 1600 persons. Seven more schoolhouses are in progress, which will be licensed for Divine worship until more churches can be built. I rejoice to say that by these arrangements we shall be enabled to give additional church accommodation to 9000 persons. By the returns which have been made to me from the united Diocese of Tuam, Killaloe, and Achonry, up to the 1st of January, 1852, there were 6234 converts, and the number of children attending Scriptural schools amounted to 10,088. The return up to January, 1853, has not yet been completed; but I expect that it will not fall short of the number which I have stated to you. If, however, such should be the case, we can easily account for it when we take into consideration the number of converts that have gone to England and Scotland, and the great number who have gone to America.

The Rev. EDWARD BICKERSTETH, rector of St. Giles', London, moved one of the resolutions, and in the course of his remarks made the following statements:

In the course of the four years which had just expired, they found that a number of converts had been brought out from Romanism, amounting to not fewer than between 20,000 and 30,000; that these had come out in the midst of much persecution and privation; and that, with scarcely an exception, they had remained steadfastly rooted in their convictions, notwithstanding the storm of persecution that had raged against them. The west districts, which a few years ago were characteristically Romanist, were now as characteristically Protestant. In the union of Ballinakill there were no more than 500 Protestants some years ago, whereas now there were between 5000 and 6000 to the faith there. In 21 out of 22 Irish counties the Societies had missions established. During the course of the past winter the sound of controversial preaching had echoed from 400 pulpits in Ireland. That was a proof to the English people that a spirit of inquiry was really active amonst the people of this country.

The statistics of the Society show an income during the past year, amounting to £31,074, and an expenditure of £24,322; leaving a balance of £6,751. An arrangement had been made with the Irish Society of Dublin, by which the latter is to receive £3,000 annually from the funds of the former on certain conditions.

Australia.—Advices have been received from the Bishop of MELBOURNE up to the 7th of October last. In one of his letters he speaks as follows:

During the last ten months our population must have been at the least trebled: probably the increase has been much greater, for I have no means of ascertaining the exact number, while the means of religious instruction and the accommodation for public worship remain only what they were before. I believe that there are many hundreds in Melbourne, and there are thousands at our gold-fields, who would be thankful for the opportunity of attending the services of the Church, but are prevented from doing so by want of accommodation. It is most painful to me to see the numbers standing at the door of our cathedral church after the service has begun, waiting in the hope of obtaining seats; and the same is the case in a greater degree at St. Peter's. Scores have often turned away disappointed, and these, as you may suppose, will not repeat the trial many times.

A gentleman, a few months ago, came to offer me £500, the tenth of a sum just received by him for some land which he had sold; another, formerly a Presbyterian, called upon me this morning to place £100 a-year at my disposal; and a third, a day or two ago, signified his intention of giving £700, in annual payments of £125, to the Endowment Fund. I might mention several more similar instances of men giving freely to the LORD, both among our merchants and persons of property, and even among our laboring classes. I would not, therefore, have it supposed that the members of our Church can justly be reproached by their brethren in England with not doing their duty.

The Bishop then goes on to state the necessities of his Diocese, and says,—"What we want from England are *men* and *buildings; clergymen, churches,* and *parsonage-houses.*" He has accordingly made application to the Society for Promoting Christian Knowledge, proposing that they should appropriate from £5,000 to £10,000 *by way of loan,* to be repayed as soon as possible by the particular congregations, for the purpose of sending out iron churches, with the fittings all compiete, to hold from 600 to 1000 persons each; and parsonages of six rooms each, with floorings, &c., so that they may be put together and used with the least possible delay after their arrival. He further proposes that the number of buildings should be in proportion to the number of clergymen who go out; asking for four churches and four parsonages to begin with, and then for one of each for every two clergymen. With these he thinks such a hold of the the people may be gained, as will give them the means of paying for every building in a short time. The *Colonial Church Chronicle* speaks as follows touching the action of the Society:

The application of the Bishop to the Society has met with a favorable consideration; and they have shown an inclination to send out one or two churches and parsonage-houses, by way of experiment. At their suggestion, some of the Bishop's friends in this country have been actively employed in making investigations and obtaining information on the subject. Application has been made to Mr. HEMMING of Bristol, who has for some time been extensively engaged in constructing iron buildings for exportation, and who is now about to send out to the gold-fields an iron lodging house, capable of accommodating fifty-seven single men. Mr. HEMMING has prepared plans and estimates, from which it appears that an iron church, with all the fittings complete, will cost £1,000 to contain 600 persons; £1,250 for 800; and £1,500 for 1,000 persons; which last size he does not advise should be exceeded, thus agreeing with the Bishop: and that a parsonage-house of six rooms, with flooring and stove, will cost 300 guineas. These prices include the expense of packing and conveying on board ship. The buildings are a framework of wood, having the exterior surface of the sides covered with plates of galvanized iron, and the interior with thin boards, with an interval between the two surfaces of about four inches, to be filled up with some non-conducting substance, such as wool, straw, sawdust, or sun-burnt bricks, which the sun's heat cannot penetrate. The boards are covered with canvass, and that again with paper of a neat pattern. The roof is constructed on the same principle. The church is of a pleasing appearance outside, with a small belfry-tower in front: it has a knave, and two aisles; the roof of the former being higher by some feet than that of the latter. The pulpit, divisions of the pews, and other fittings are of light open iron-works. The house consists of six rooms on the ground-floor. It has a pretty villa-like appearance, with a deep verandah, and venetian blinds to exclude the heat.

Acting on the information which they have obtained, the Bishop's friends have addressed an application to the Society for a grant by way of loan, to be repaid out of the funds collected from the congregation, which will enable them to send out two churches for 600 persons each, and two of the parsonage-house just described. The application is almost immediately to come before the committee for their decision. If it should be successful, this step must be considered as the beginning of an important movement, and we may soon be gratified with the novel spectacle of clergymen leaving our shores from time to time for Port Philip, each of them taking his church and parsonage-house with him.

FOREIGN.

We are able to add some items of news to this department by files received since our last issue. The latest advices are to the 9th inst.

England.—The third reading and final passing of the Canada Clergy Reserves Bill, the great principles contended for by some of the friends of the Church, that in case of the secularization of the Reserves by the Canadian Parliament, the Church in that Colony should be entitled to the guarantee on the consolidated fund,—as arranged at the settlement of 1840; and also that the rites and dues of the Roman Church should be placed on the same footing as the Clergy reserves, were finally explained away and disposed of by the Duke of NEWCASTLE stating that it should be distinctly understood, that the construction which the Government placed upon the guarantee clause was that the liability accrued *in case of the amount of the reserves fund being deffcient,* NOT IF THEY WERE ALIENATED *or otherwise appropriated.* With respect to the second question, the curiously jumbled explanation he is reported to have made, leads us to the conclusion that he meant that he would like to comply with the request, but he didn't know how to do it without compromising himself with his party and hazarding the fate of the measure under consideration.

The progress of the Jewish Disabilities Act was marked by some very able speeches. The Earl of SHAFTESBURY bringing home in a very pointed manner the necessary results which would follow the operation of such a law, as well as the inconsistency of admitting the Jew to legislative privileges and denying him any executive prerogatives —a right involved in the possession of the first-named privileges. He maintained that it would be better to abolish oaths altogether, than to be constantly changing and shaping them to meet emergencies and to apply to particular individuals and occasions. In case of the admission of the Jews to the Legislature, it was also forcibly contended by other speakers that the Church would necessarily expect and demand the revival of her own legislative prerogatives, as it would be grossly inconsistent that those who denied the name of our LORD should legislate for the country and pronounce upon His doctrine and regulate His ordinances. The measure was ultimately thrown out by a majority against the Ministry of 49.

Drs. ULLATHORNE and MOORE, the eminent Roman Catholic divines, were released from Warwick Jail on the 4th inst., under the following circumstances: On Saturday the Bishop's solicitor, Mr. HARTING, made an application to the Master of the Rolls for leave to give a notice of a motion to discharge his lordship and Dr. MOORE out of custody. On Monday application was made, supported by affidavits of the Bishop, Dr. MOORE, Rev. E. ESTCOURT, and Mr. HARTING, to the effect that the two reverend defendants had repeatedly offered to give up all the property they were possessed of, amounting to about £200; that they had no means whatever of meeting the demand made upon them, and repeating the other facts already published in this journal relative to this affair. The solicitor to the officials managers objected that the Master of the Rolls had no jurisdiction to entertain the application; but, after some discussion, the point of jurisdiction was established, and the solicitor for the official managers then applied for time to answer the affidavits. This was granted, and the application adjourned to Thursday.

In the meantime, however, the solicitor of the official managers intimated that he would not persevere in his opposition to the application that was to be renewed on the part of Bishop ULLATHORNE and Dr. MOORE. At two o'clock the same day the application was renewed, and no evidence being tendered in contradiction to the affidavits upon which the application was founded, the immediate discharge of the Bishop and Dr. MOORE was ordered without costs. The Bishop, in accordance with the offer which he had previously made, paid the £200 he had repeatedly tendered, as more than the amount of his own and Dr. MOORE's private property. On Wednesday his lordship and Dr. MOORE were released from prison, and conducted to Birmingham by several lay and clerical friends.

Ireland.—All the journals continue to speak in unmeasured terms of condemnation on the subject of the income-tax proposals. On Sunday a meeting of Roman Catholics was held in the chapel at Castlebar, the Hon. FREDERICK CAVENDISH in the chair, when a resolution was adopted, denouncing the proposed income-tax as "impolitic and unjust." It was also resolved, "That we beseech our representatives to oppose this odious tax, and that we shall consider any member not opposing it a traitor to his country." A public meeting of the citizens of Kilkenny, convened by the Mayor in compliance with a numerously-signed requisition, was held on Saturday. The meeting was addressed by the Mayor, Capt. HELSHAM, Dr. CANE, Mr. HYLAND, and other gentlemen. A resolution similar to the foregoing was agreed to. The wards of Dublin are arranging to have meetings to petition against the income-tax. Several counties are likewise preparing protests against the proposed impost.

The great Dublin exhibition was to be inaugurated on the 12th inst. It is said that there were no fewer than 1,000 performers, vocal and instrumental, ushering in its existence, in the presence of the nobility and gentry of the United Kingdom.

The consecration of the Rt. Rev. Dr. FALLON as Roman Catholic Bishop of Kilmacduagh, in succession to the late Rt. Rev. Dr. FRENCH, took place on Sunday last, in the Ronan Catholic chapel at Gort. The officiating Prelate was the Most Rev. Dr. MARSHALL, assisted by four suffragan Bishops—the Rt. Rev. Drs. BROWNE, DERRY, DUNCAN, and VAUGHAN.

France.—The Pope's famous Encyclic, sustaining the views of the Ultramontane party appears to be meeting with more substantial opposition, than its first acceptance would have augured. It being freely questioned in several of the leading religious periodicals, whether the decrees of the congregation of the Holy Office, or any congregations created by the Pope within a century possess any jurisdiction within the realm of France.

The sentence of death passed by the Court-martial of Herault upon eight political prisoners, accused of taking part in the insurrection at Bedarieux, in December, 1851, has been commuted to imprisonment with hard labor for life.

The pupils of the school of the Arts et Metiers at Angers broke out into rebellion against their superiors on the night of the 27th of April. Considerable excitement had been apparent for some days before, but no one supposed that it would go beyond words. At midnight all the pupils rose tumultuously, and rushed towards the room of the Adjutants, one of whom was very roughly handled. About half an hour after, the authorities, being informed of what was passing, arrived on the premises with a body of gend armery. At the sight of the armed force the young men became calm, though not instantaneously. At three in the morning the Prefect ordered all the pupils to be assembled in one of the class-rooms, and after addressing them in very severe terms on the enormity of their conduct, called out the names of twenty pupils, who, having issued from the ranks, were at once escorted off to prison. This example had an immediate effect on the rest, and at four o'clock the authorities withdrew, order having been everywhere restored.

Italy.—The confiscations are continued. The Bishop of PAVIA has been desired to publish a pastoral letter in favor of Austria. He has declined doing so, because he considers such a pastoral letter at variance with his episcopal mission.

By a decree of the Roman Inquisition, dated April 24, MACAULAY'S *History of England* is placed in the index of forbidden writings. The same distinction is awarded somewhat tardily to the Scripture lessons published by the British Government in 1835 for use in Irish national schools.

A quarrel took place recently in Rome between some French invalid soldiers and some Roman dragoons; the former, though unarmed, were attacked by the latter with their sabres, and one of them was seriously wounded. A sergeant of the 21st Light Infantry, who happened to come up at the time, endeavored to restore order, but two of the dragoons attacked him. He managed to lay hold of the sabre of one of his assailants, with which he ably defended himself, and the dragoons were at length overpowered and arrested, and will be tried by a court-martial for insubordination.

GLEANINGS FROM FOREIGN EXCHANGES.

ELECTRIC COMMUNICATION IN THE HOUSE OF COMMONS.—In the course of the last few days an electric telegraph station has been opened adjacent to the lobby, by the Electric Telegraph Company, for the use of members and parties engaged in Parliamentary proceedings, and direct telegraphic communication is thereby obtained with all parts of the country, and intelligence transmitted to the provinces of divisions and debates. Operations have commenced for placing an electric clock over the principal entrance to the lobby, and a general system has just been introduced to notify to members in all parts of the house the precise moment of a division by the electrical ringing of thirty bells in various directions, the bells being set in motion by an apparatus in charge of one of the officers of the house at the lobby door. Wires are also being carried from the House to the Carlton, Reform, and other clubs, for the intercommunication and information of members.

DISGUSTING MODE OF OBTAINING MONEY.—A bare-footed Irish girl, named ELIZABETH LINNETT, was charged at Malborough-street Police Court with obtaining money in the following artful and dirty manner. A gentleman saw the prisoner pick up some pieces of orange-peel, and, after reducing them to a pulp by chewing, fling them on to several ladies' dresses in succession, and then make a show of cleaning off the dirt. He spoke to a policeman, who watched the girl as well, and on seeing her repeat the trick, took her into custody, just as she was about to receive sixpence from the lady for what was thought a civil attention. She was committed by Mr. BINGHAM for one month.

HUMBOLDT ON THE TABLE-MOVING IMPOSTURE.—The *Silesian Gazette* publishes a letter addressed by HUMBOLDT to a friend who had applied for his opinion upon the supposed magnetical phenomena of table-moving, which has lately been described in several journals. The veteran physicist remarks that it is always easier to destroy a false theory than an inaccurately apprehended fact. He then adverts to a long series of pseudo-scientific discoveries which have been made and exploded in the course of his 84 years' experience, and advises the table-movers "to try their chaff upon some younger bird."

THE ORATORIANS AT BROMPTON.—Great excitement has been caused at Brompton by the intended foundation of a large Popish establishment in the field immediately in front of the parish church, adjoining the land purchased by the Royal Commissioners, and the frequent visits of Cardinal WISEMAN and his priests to the premises, which are already boarded in. The Vicar and churchwardens laid the matter before the Secretary of State and the Royal Commissioners in January last, in a memorial, to which the latter replied that they had "no funds" at their disposal for further purchases of land for national purposes. As a last effort, the Rev. Mr. IRONS, the incumbent, and the churchwardens have addressed Lord JOHN RUSSELL respecting this fresh and offensive instance of "Papal aggression."

THE BIBLE IN THE PAPAL STATES.—Several seizures of Bibles and Prayer-Books amongst the baggage of English travelers, disembarking at Civita Vecchia, on their way to Rome for the Easter ceremonies, having recently been effected by the Papal police authorities, the British Consul has been appealed to, and has obtained the restoration of the confiscated Bibles and Prayer-Books, and a kind of promise that British Protestants shall be allowed to travel with the sacred volume in their possession, provided they make no use of it for propagandist purposes.

THE PAPACY AND THE NEW FRENCH DYNASTY.—The *Constitutionnel,* among other observations on the late Encyclic of the Pope, has the following: "In his Encyclic, Pope PIUS IX speaks in terms deeply felt of the position of the Church under the reign of the Emperor NAPOLEON III. The Church, 'protected and tranquil,' had been for too long a time treated with a wrongful mistrust. The head of the State has not hesitated for a single instant to restore to her the liberty of action. Faithful to the policy of the glorious founder of his race, who, on the morrow of a skeptical and Vandal revolution, reopened the Cathedrals and re-built the altars, NAPOLEON III, in his external as well as internal policy, in making the expedition to Rome, as well as in authorizing the provincial councils, has shown himself indisputably the disinterested defender of the interests of religion. The words of the Sovereign Pontiff in his Encyclic will bind still more closely the bonds which unite the clergy of France to the national dynasty which the will of the people has placed on the throne."

MARRIED,

In St. Peter's church, Monroe, on Tuesday-in-Whitsun-week, May 17th, by the Rev. WILLIAM WHITE BRONSON, the Rev. J. W. HOFFMAN to JULIA A., daughter of CHAUNCEY WHEELER, Esq.

In Trinity church, Boston, on Tuesday the 10th inst., by the Rev. G. S. SLATTERY of St. Peter's church, Rockland, assisted by the Rev. Mr. RANDALL, RUEL H. TUTTLE, rector of St. James' church, Oldtown, Me., and Miss SARAH ANN CROMPTON of Boston.

St. Ann's Church for Deaf-Mutes.—Services will be held in the small chapel of the University, next Sunday the 29th inst., at 10½ A. M. with the voice, and at 7½ P. M. in the sign language.

Troy Bell Foundry.—We happened in at the Foundry of Messrs. JONES & HITCHCOCK on Adams street, a day or two since, and were surprised at the amount of business they appear to be doing. A large number of bells of various sizes were in different stages of the process of manufacture, from the preparation of the mould to the finishing touches. The success of this firm has thus far been of the most encouraging character. Their foundry has been in operation only a few months, and yet their bells are already heard not only in this State, but in various parts of New England, in the Southern States, in the far West, and even in California. They have furnished from their foundry one of the largest Fire Alarm Bells ever cast in this country, for the New York Fire Department, and the Chief Engineer declares that it is without exception the best bell in that city. Their furnace is of sufficient capacity to cast Bells of *Twenty Tons* weight if required.

The Bells from this Foundry are distinguished for the sweetness and purity of their tone, and for the prolongation of the vibration, in all of which respects we believe them to be unsurpassed. The proprietors of the Furnace are ingenious Mechanics, and have made some improvements in the process of casting, which gives them advantages over any other establishment in the country. They furnish their Bells with all the apparatus for hanging and ringing, which is of the most complete and perfect character. We are satisfied that in all desirable qualities, the Bells turned out from their Furnace will sustain a comparison with those from any other establishment. The tone of their bells can at any time be tested by calling at their office on Adams street, or at their Agency at No. 40 Dey-street, in New York city. Parties desiring Bells of any size, we think, would find it for their interest to call upon, or address Messrs. JONES & HITCHCOCK, before purchasing elsewhere.—*Northern Budget.*

NOTICES.

General Theological Seminary, New York.

ANNUAL EXAMINATIONS, Monday, June 27th, Tuesday, 28th, and Wednesday, 29th, at 9 A. M.

ANNUAL MEETING OF THE ALUMNI, Tuesday evening, June 28th.

ANNUAL MEETING OF THE TRUSTEES, Wednesday, June 29th, 6 P. M.

COMMENCEMENT, Thursday, June 30th.

Trinity Church, St. Paul's and St. John's Chapels.—On Sunday morning, the 29th of May, a collection will be made in each of the abode, in aid of the funds of the "Protestant Episcopal Tract Society," a Church Institution very beneficial in disseminating doctrines and principles in accordance with the Bible and the Prayer Book, especially important to our Missionaries, and the destitute places of our very extensive country.

The liberality and kindness of the congregations are solicited to aid in this good wok.

The Rev. Dr. Vinton will preach in the church of the Messiah, Adelphi street, between Myrtle and De Kalb avenues, Brooklyn, on Sunday morning, May 29th.

Service commences at 10½ o'clock.

Christ P. E. Church, the Rev. C. H. HALSEY, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853–tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Marks, Malone, Rev. A. C. Treadway, $5; a member of Trinity, New Haven, by Rev. Harry Croswell, $5; Mission of Morristown, St. Lawrence co., Rev. John Scovill, $4 50; St. Pauls, Kinderhook, Rev. F. T. Tiffany, $3 54; St. Pauls, Oxford, Chenango co., W. N. Y., Rev. M. Van Rensselear, $17 53; Seminary ofgs., by Rev. Saml. R. Johnson, D.D., Dean, $5 20; St. Peters, Niagara Falls, Rev. Joseph M. Clarke, $5; Christ, Hudson, Rev. William Watson, $2; St. Lukes, Mechanicsville, Rev. Wm. B. Musgrave, $2 50; St. Johns, Medina, Orleans co., W. N. Y., Rev. Rufus D. Stearns, $3; Grace, Middletown, Orange co., Rev. J. S. Spencer, $3 71; St. Marks, Williamsburgh, Rev. S. M. Harkins, $7 63; St. Marys, in the Highlands, Rev. Robert Shaw, $3 50; St. Marys, Fulton, Oswego co., W. N. Y., Rev. Theodore M. Bishop, $2 42; St. Stephens, North Castle, Rev. J. D. Vermilye, $4 81; St. Marks, New Castle, Rev. J. D. Vermilye, $1 89; ch. of St. James the Less, Scarsdale, Rev. W. W. Olssen, $16 17; St. Thomas, Mamaroneck, Rev. John M. Ward, $9 57; St. Thomas, New Windsor, Rev. Reuben Riley, $10 50; St. Pauls, Red Hook, Rev. Henry De Koven, $27; James Watts De Peyster, Tivoli, sub., $10; ch. of the Nativity, Rev. Caleb Clapp, $6 25; Christ, Elizabeth City, N. C., Rev. E. M. Forbes, $2 50; St. Johns, Yonkers, Rev. A. Beach Carter, $43 36; Grace, Cherry Valley, Rev. John Dowdney, $2 12. Total $204 70.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, 20 John street.

May 25, 1853.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Saml. Burrell, $1; Wm. B. Ballow, $1; James Watts De Peyster, Tivoli, $2 50, subscribers; Christ ch., Elizabeth City, N. C., Rev. E. M. Forbes, $2 50—$7.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, 20 John street.

May 25, 1853.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following sums, being contributions in aid of the Education fund of the Diocese, and comprising all that has been received for this object, since the meeting of the Convention in September last:

St. Pauls, East Chester, Rev. Mr. Coffee, $6 43; Christ, Duanesburgh, Rev. W. O. Jarvis, $3; St. Saviours, Maspeth, Rev. W. Walsh, $12 50; St. Pauls, Castleton, Rev. Chas. A. Maison, $7; St. Andrews, Walden, Rev. J. W. Stewart, $5; St. Pauls, Whitehall, Rev. E. Phelps, $1 79; Christ, Patterson, Rev. Sheldon Davis, $2 25; St. Thomas, New Windsor, Rev. Reuben Riley, $6 27. Total $44 24.

JAMES F. DE PEYSTER, Treasurer, 159 Front street, corner of Maiden Lane.

May 23, 1853.

The undersigned gratefully acknowledges the receipt of the following alms, viz.:

$62 60, the Easter offering of Christ ch., Poughkeepsie, N. Y., per Rev. Samuel Buel, rector.

J. LLOYD BRECK, for the Chippeway Mission.

April 28, 1853.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

HOME INSURANCE COMPANY, CAPITAL, Five Hundred Thousand Dollars. Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.

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Lucien D. Coman,	Amos R. Eno,	Amos T. Dwight.

SIMEON L. LOOMIS, President. CHARLES J. MARTIN, Secretary.
May28–3m$

CATALOGUE OF RARE AND VALUABLE THEOLOGICAL BOOKS, NO. 4, for sale by STANFORD & SWORDS.
Short Discourses upon the whole Common Prayer, by Thos. Comber, D. D. London, 1684. $2.
A Companion to the Temple; or a Help to Devotions, in the daily use of the Common Prayer, by Thos. Comber, M. A. London, 1676. $2.
A Discourse upon the Form and Manner of Making, Ordaining, and consecrating Bishops, Priests and Deacons, according to the Order of the Church of England, by Thos. Comber. London, 1699. $1.50.
Sermons by the Rev. George Carr, Senior Clergyman of the English Episcopal Congregation in Edinburgh. 1782. $2.
Sermons, chiefly Designed to Elucidate some of the Leading Doctrines of the Gospel, by the Rev. Edward Cooper, late fellow of All Souls' College, Oxford, 2 vols. London, 1805. $1,50. Another copy, 1 vol. 1808. $2.
Seasonable Thoughts on the State of Religion in New England, by Charles Chauncy, D.D., Pastor of the first Church of Christ in Boston. 1743. $2.
Hugo Grotius on the Truth of the Christian Religion, with notes by Mr. Le Clerc, done into English by John Clarke, D.D., Dean of Sarum. London, 1793. Various editions.
The Protestant's Companion, or a Seasonable Preservative against the Errors, Corruptions, and unfounded claims of a Superstitious and Idolatrous Church, by Rev. Charles Danberry, LL.D., Archdeacon of Sarum. London, 1824. $2.
Eight Discourses on the Connection between the Old and New Testament, considered as two parts of the same Divine Revelation; and Demonstrative of the Great Doctrine of Atonement, by Charles Danberry.
An Appendix to the "Guide to the Church," by Charles Danberry. London, 1799. $3.
Vindicea Ecclesiæ Anglicanæ, by Charles Danberry. London, Rivington, 1803. $2.
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POETRY.

ENDURANCE.

If thou faint in the day of adversity thy strength is small.
—*Prov. xxiv, 10.*

Faint not beneath thy burden, though it seem
Too heavy for thee, and thy strength is small;
Though the fierce raging of the noontide beam
On thy defenseless head untempered fall.

Though sad and heartsick with the weight of woe,
That to the earth would crush thee, journey on;
What though it be with faltering steps and slow,
Thou wilt forget the toil when rest is won.

Nay, murmur not, because no kindred heart
May share thy burthen with thee—but alone
Still struggle bravely on, though all depart;
Is it not said that "each must bear his own"?

All have not equally the power to bless;
And of the many, few could cheer our lot;
For "the heart knoweth its own bitterness,
And with its joy, a stranger meddleth not."

Then be not faithless, though thy soul be dark;
Is not thy Master's seal upon thy brow?
Oft has His presence saved thy sinking bark,
And thinkest thou He will forsake thee now?

Hath He not bid thee cast on Him thy care,
Saying He careth for thee? then arise!
And on thy path, if trod in faith and prayer,
The thorns shall turn to flowers of Paradise.

SELECTIONS.

NECESSITY OF THE TRACTARIAN REFORMATION.

[From NEWLAND'S Lectures on Tractarianism.]

In order to give you some insight into the history of the modern reformers, whatever names they may happen to go by, or anything like a correct view of their aims and objects, we must first examine into the state of the English Church, and see in what respects it had evinced symptoms of natural decay, and consequently on what points restoration was necessary. There had been times in its history, when that decay had extended to the doctrines of the Church. The work of the reformers in King HENRY'S time had been to compare the then existent doctrines with those of the primitive Church, and to ascertain wherein, during the course of ages, these doctrines had been added to or diminished from. But this was not the case in these later times. The doctrines of the English Church, thank Heaven, had been so confirmed and verified by the earlier reformers,—so fixed, and stamped, and sealed in the Prayer Book by the conferences of King JAMES' and King CHARLES the Second's time, that no subsequent negligence has ever been able to shake them. They never were shaken, but they lay dormant; the people had forgotten them, ay, and the clergy too many of them. Discipline had become so relaxed, that men had no idea what the words Priest and Bishop meant, simply because the Priest and the Bishop were seldom or never presented to their eyes as ambassadors of CHRIST and stewards of the mysteries of GOD. They considered them, what indeed most of them were, gentlemen or noblemen who had, no doubt, certain duties to perform, but who lived *in* the world, and *with* the world, and, for anything they could see, very like other members of the world.

And what was the effect of all this? Let me ask you one question which will serve to show you what the effect was. What is your idea of the word Parson?

I remember, when I was ordained Deacon, I was staying at the Bishop's palace, and being in conversation with the Bishop's wife, I carelessly used the word Parson. "Hush! hush!" said she, "you must not talk in that way now; you must say Clergyman, not Parson." Why? When I went home I turned to BLACKSTONE'S Commentaries, and found there, that the term Parson is "the most honorable, the most beneficial title by which an ecclesiastic can be designated, because it is Persona ecclesiæ, the personification or representation of the Church itself." I made the extract and sent it to the Bishop's wife, and from that day to this Parson has been my name. My friends speak of me as *the* Parson. They address me as Parson, my parishioners down to the poorest of them call me Parson NEWLAND, and I myself am proud of the name and title. But for all that the Bishop's wife was right—that name once so honorable, and now again, thanks to other restorations, creeping slowly back into honor, had, at the time I am speaking of, become desecrated and degraded. I asked you just now what was your idea of Parson: it is not derived from the old caricatures where the Parson is represented with a fat paunch and a pimply nose, carrying away the tithe pig, while the old sow is pulling at his skirts; or else presiding with a maudlin eye and drunken leer, over the orgies of the parish club? And there was truth in all this, not of course to the extent represented in the caricature, or as far as men's imaginations went. But it must be confessed that there was some truth beneath the surface of these sarcasms, and a good deal of it. We have in one of Archdeacon PALEY'S charges a gentle insinuation, that though he would not interfere with the social enjoyments of his clergy, he did not think it looked well that the Parson of the parish should lounge about the door of the public house with a pipe in his mouth.

Now do not mistake me. I do not say that this was the type of all the clergy even in the worst of times, or even of the majority; but I do say that such characters did exist: that the Church was too supine, and the people too indifferent to do away the reproach, and that they existed in sufficient numers to stamp disgrace on the name of Parson in the estimation of the public.

And I ask you also this. Although such may be your conventional ideas of Parsons derived from old writings and old prints, did you ever yourselves see anything of this sort? Parsons may be worldly, some of them, now, and may be covetous—for after all they are but men; but they are not so openly covetous or shamelessly worldly as to justify such caricatures now. An instance now and then may occur, but he who furnishes it is not suffered now to disgrace his holy calling; he is suspended or expelled the Church; such caricatures are out of date now, neither do you see any such. Just call to mind what the present style of caricature is: how are we Puseyites represented? not as running off with tithe-pigs or roaring drunken songs, but fasting, praying, and such like. Now without venturing any opinion about fasting and praying, at all events they are better things than the old fashioned drunkenness and debauchery.

This proves two things; 1st, that, so far as discipline was concerned, a reform was needed. And 2ndly, that for some cause or other, and what that cause is we will afterwards discuss, a reform to a certain extent had taken place.

And in doctrines also a reform was needed and to a great extent is needed yet—not such a reform as was needed 300 years ago, because for the reason I told you the doctrines had not been altered or innovated upon, but that did not prevent their being forgotten. They had been put aside as inconvenient lumber. Morality had become the teaching of the day.

For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right,

is the sentiment of the most popular poet of the day; I am happy to say the poet himself did not belong to our Church, but to that of Rome: still that sentiment was re-echoed and applauded as falling in with the religious notions of the times. Works and human merit formed the popular religion. What wonder then that articles of faith, when drawn again into light, looked cumbersome, heavy, and old-fashioned? But of this we will speak more at large presently; what I am speaking of now relates to matters of discipline, and hitherto I have spoken of it as relates to the clergy only, but the Church does not consist of clergy only, but of clergy and laity.

To say that there was ever a time, since the days of the Apostles and Apostolic men, when the Church did fully and completely perform the whole of its duty, without presuming on it and arrogating to itself an undue exercise of power on the one hand, or, on the other, without shrinking from it or compromising it, would be to say, not only what is not true, but what is not possible. Divine institutions are managed by fallible men, and men are subject to the infirmities of humanity. But to fix a time when the Church did exercise its spiritual powers, did order its clergy, did restrain its laity—did present the aspect, not of a religion only, but of what it is called in the Bible—a kingdom, with its laws, its ordinances, and its constitution—is a task not so difficult. Nor is it so difficult to show that there was one particular point in its history from which it began to fall, nor why it was that it began to fall from that date, nor how, when it had ceased to discharge its mission, it began to lose its hold upon the minds of the people. Nor how, except the LORD had left in us a very small remnant, "we had been as Sodom and we had been like unto Gomorrha." My belief is that in their turns, the Wesleyans, the Evangelicals, and now the Tractarians, have been, and are, GOD'S instruments for saving the Church—not saving her from any foreign danger that I know of—Papal aggression or State interference, but saving her from herself; saving her from becoming so effete, so worthless, so utterly inadequate to her holy mission, that the LORD Himself would be compelled as it were to remove her candlestick, and that we should then fall by dispersion, by invasion, by oppression, by disruption, by any one of the thousand means which are a sword in GOD'S hand when He would punish or destroy.

The time that I shall choose from which to take the history of the Church, and to mark its decline and revival, is from the last days of JAMES the Second's reign; not that the Church had not had its fluctuations in discipline and in efficiency before those times, neither that it was at that time by any means perfect, but that it did act then for the last time openly and evidently as a Church, both in administering its internal discipline, and in resisting, and resisting successfully, Papal aggression and State encroachment at once.

From those days down to our own, the Church has gradually been losing its legitimate action; its energies have been cramped by those who ought to have strengthened them, and it has fallen more and more into a state of slumber; first, it disused, then it it forgot, then it lost its powers, until it seemed utterly hopeless to attempt a revival. The whole head was sick and the whole heart faint. I will show you what I mean by giving you an instance. I say the Church is powerless.

You have I doubt not a very distinct remembrance of what was called the Popish Aggression last year. I speak of it now as I wrote of it then, in a little pamphlet of mine called "Whom has the Pope aggrieved?" I say now as I said then, that it was to the Church of England a grievance, a wrong, a deliberate and wilful, and moreover an unprovoked and gratuitous denial of our Church, our orders, and our baptism; a blotting us out, as far as the word of man can blot us out, of the map of Christendom, a treating us like heathens. You were incensed, you were angry, and very naturally so; you remember no doubt how you showed it; the meetings and the speechifyings, and the hard words and the strong resolutions; you will not forget the endless and reiterated debates in the House of Commons, and the wearying, wearying, opposition of those Irish members, called very appropriately the Pope's brass band. And with all this, what has been done? Why! there are the intrusive Bishops still. There is the Cardinal Archbishop of WESTMINSTER, and the Bishop of BIRMINGHAM, whose existence is illegal; it was only last summer, when I was in Plymouth, that there was a grand installation of its intrusive Bishop. With all your clamor you are just where you were, you have said much, but you have done little, and that little is disregarded, and into the bargain we have the satisfaction of finding that while the rules of their Defense association are signed by PAUL, Primate of all Ireland, in their papers our Bishops are spoken of as Mr. SUMNER, Mr. BLOMFIELD, Mr. GILBERT.

It was about this time last year that I wrote thus. After relating the aggression of a remarkably fine lion into the camp of Mr. GORDON CUMMING, I said: "our quiet Church has just been aroused up from its slumbers by a similar inroad; in like manner the lion was a remarkably fine one, in like manner, the hounds were slipped, and in like manner, instead of running their natural game, they have fallen to fighting and quarreling among themselves. *The lion of course will get off unscathed, if indeed he does not chop up some of us by the way.*" Was this a prophecy? at all events it has come true; the lion is unscathed, and some of us are chopped up. Yes, this comes of opposing spiritual weapons by carnal. This is the way the State fights the battles of the Church. This is the way the Church fights when her hands are tied and her voice is stopped.

But was it always so? was this the first aggression which the Pope has attempted on the English Church? No, that it was not; nor was it the most formidable. Let me go back to the times I have spoken of. Let me call your attention to a few historical facts, that I may show you what the English Church was once, though even then in a sadly corrupted and degraded state. Let me show you what she did then. And though much that MACAULAY has said of her be sadly true even in those times, let me show you how faithful she was then, and the point to which as a preliminary to internal reforms, we Tractarians would restore her.

The Popish aggression of those days of JAMES the Second was not what it was in ours; it was urged with all the weight of hereditary monarchy, and all the influence of the court, and all the power of government,—the king—the king of England himself was the leader of the aggression.

What was the bulwark against Popery then? not our "dissenting brethren"; they had been bribed, cajoled, deceived, and flattered by the Toleration Act. "Three poor cold pamphlets were all the defense they offered, and these," as their historian observes, "stole out as it were by moonlight, as if the authors were ashamed of them, as perhaps they had some reason to be."

"By flattering the monarch, they encouraged him in that course which issued in his ruin, and which he could not have pursued so long, had they acted faithfully like the Bishops and clergy." Who were King JAMES' encouragers and supporters in his attempts to bring the Romish religion into England? PENN the Quaker, and CAVE the Dissenter,—who buoyed him up, and urged him on with delusive expectatitions, and so involved him that in the end it was found impossible to resist the introductihn of the Romish forms of worship without the deposition of the king and almost the recasting of the constitution. The Dissenters—SCOTT writes thus,—"The Dissenters had at one time coquetted with JAMES II, and showed some disposition to accommodate themselves to his plans of arbitrary power in order to gratify their vengeance by enjoying the degradation, and perhaps the fall, of the Church of England." Some disposition indeed! ALSOP'S address on the subject, in so many words, "wishes the king success in his great councils and affairs."

And who was it, who at that time, alone and unaided, save by the deep strong voice of the people she had taught, who was it who stood in the gap and made up the breach? I say the Church of England. She had not then been shorn of her convocation, nor were her Bishops then appointed by the prime minister. Two hundred and thirty distinct treatises put forth by her members attest at once her learning and her determination. "The influence of the Government was used to prevent the clergy from introducing the subject into their pulpits, but a stern sense of duty led them to persevere." The infatuated King persisted, and the fatal declaration of Indulgence was put forth, which, though nominally embracing all sects, was obviously intended for the admission of Romanists. All the clergy were commanded to read it from their pulpits, and among the thousands in England, two hundred only were found to do it. A deputation of seven Bishops headed by their Primate, all indeed who could be collected on so short a notice, waited on the King. Fancy a deputation of Bishops in our times waiting upon the Queen to protest against suspicion of heresy or papal or Erastian aggression on the Church of CHRIST; there have been opportunities enough for it if that were all that was wanted.

"Please your majesty," said KEN, Bishop of Bath and Wells, "we are bound to fear GOD and honor the King; we desire to do both, we will honor you, but we *must* fear GOD." "KEN," said the King, "I will be obeyed." "GOD'S will be done," said the Prelate.

They were all sent to prison, and the result is well-known: their trial, the influence used to procure their condemnation, their acquittal, and the burst of wild acclaim that greeted them, the heartfelt sympathies of a mighty nation; from street to street it echoed, caught up, repeated, and renewed by concurrent multitudes, heard even at the camp at Hounslow, and returned from thence with louder shout and wilder joy. "Sire! it is a revolt," said an affrighted courtier. "It is a revolution," said the King.

And so it was,—the liberties of CHRIST'S Church had been invaded. "No weapon formed against thee shall prosper," was the prophecy of old time, and it was fulfilled now, for the Church was faithful. Within a very few months, he who had invaded those liberties was himself a fugitive, deserted by his own family, deserted by his false friends, and faithless flatterers, deserted by all except the Church he had forsaken and oppressed, he sat a pensioner at the Court of his rival and his enemy.

How oft are we constrain'd to appear
With other countenance than that we own,
And be ourselves far off, when we are near!
How oft are we forc'd on a cloudy heart
To set a shining face, and make it clear,
Seeming content to put ourselves apart,
And bear a part of others' weaknesses!
As if we only were compos'd by Art,
Not Nature, and did all our deeds address
T' opinion, not t' a conscience, what is right;
As fram'd by example, not advisedness,
Into those forms that entertain our sight.

DANIEL.

FOR THE YOUNG.

For The Churchman.

A FLOWER AT PRAYER.

"What!" says my little reader, "a flower at prayer? how can that be possible? Surely no one ever before heard of a flower at prayer?"

Now suppose you listen to me. It is much the best way to hear all that a person has to say before you venture to give an opinion of what he is talking about. I was only going to tell you of a little girl about four years old, who *thought* she saw a flower at prayer; but, still, when I have said all that I have to say, you will see that although I did not want to make you believe that flowers could pray as you are taught to pray, there is something in it after all. You all know that flowers are living things; if they were not, you would not so often hear persons speaking about the shortness of their lives. And you may also have heard of the *language* of flowers, by which every flower of the garden is made to stand for something in the mind of a person, as the sun flower is said to stand for lofty and pure thoughts, the daisy for innocence, and the daffodil for deception. You know too that the Bible tells us that there is a way for the young Ravens to call upon GOD, and also that He answers their call by giving them food. Why then may it not be so with the flowers? and why may we not with innocence and purity say—

That GOD has provided a way
For even the flowers to pray?

I know you will say that the young Ravens and the flowers are two very different things; but let me ask whether, if I had written a story about a young Raven at prayer, you would not have been just as much surprised, as you were when I began to tell you about a flower at prayer?

I must not, however, keep you any longer in suspense. The Christian name of the little girl of whom I am about to speak, was ANN BELL. She was walking in the garden one day just after a hard shower of rain, when, all of a sudden, she saw something which she took to be a flower at prayer; and, without stopping to think,—for children of that age hardly ever take time to think—she ran towards the house, seized hold of her mother's dress, and, like a little dog trying to make his master understand some joyful news, she commenced pulling her into the garden, saying, almost out of breath, "Come! O come! *come here, mother!*" Of course the mother complied with the earnest request of her child, and as soon as they reached the spot where the flower lay, the little girl exclaimed, "Look! mother, look! O see that beautiful flower, *kneeling down and saying its prayers!*"

Well now, young reader, what do you think was the name of that flower? Which of all the flowers you have seen, would an infant be most likely to think, was engaged in prayer? When you have found out its name, you will see how easy it was for little ANN BELL to think that it was kneeling down and saying its prayers; the more so, as it had been beaten down by the rain, and was just lifting its face from the ground. Perhaps I should now tell you the name of this precious little flower. It is the *Violet*; and, by the language of flowers, the Violet signifies, or stands for, Modesty; in other words, the Violet is an emblem of modesty, and modesty is something in the mind of a person, which every one must possess before they can ever expect to please GOD in prayer.

"For Modesty telleth
To none where it dwelleth;
But waits to be sought for ere found:
Thus blossom unseen,
'Neath their mantle of green,
Blue violets close to the ground."

It is true enough that the flowers cannot like the young Ravens "call upon GOD," but still it seems hard to deny that in a certain sense, they have the power to make known their wants to Him who careth for the sparrow and counteth the hairs of your head. I say it seems hard, because it is well known, that when the poor little drooping plant requires water, it has no power to go in search of water. It stays in one place, even when the burning heat of the sun has dried up the water all around, and there it must remain, till GOD sends it water to raise its drooping head.

The poet WORDSWORTH has beautifully given us his opinion of something very much like what we are talking about. He first tells us that it is *his faith*

"That every flower enjoys the air it breathes."

He then says—

"The budding twigs spread out their fan,
To catch the breezy air;
And I *must* think, do all I can,
That there is pleasure there."

Our Heavenly FATHER is very good to the flowers. The Bible says that He has given to some of the humblest of them such beautiful clothing, that "even SOLOMON in all his glory was not so richly dressed"! Well then may we say that there is a way by which even the flowers of the field may "make their requests known unto GOD;" and well might they be called upon to praise their Maker, as is plainly the case in that beautiful Canticle or Hymn in the Prayer Book, which we sometimes read after the first Lesson of the Morning Service, beginning with these words—"*O all ye works of the* LORD, bless ye the LORD, praise Him and magnify him for ever!" Are not the *flowers* included in the first part of this sentence? So then also are they included in that part of the Hymn which says, "*O all ye green things upon the earth*, bless ye the LORD, praise Him and magnify Him forever!"

W. R. T.

SOME LEAVES FROM THE BOOK OF NATURE.

THE LAW OF AUTHORITY AND OBEDIENCE.

"Who made thee a ruler and a judge over us?"—*Acts* vii. 27.

A fine young working-bee left his hive, one lovely summer's morning, to gather honey from the flowers. The sun shone so brightly, and the air felt so warm, that he flew a long, long way, till he came to some distant gardens that were very beautiful and gay; and there having roamed about, in and out of the flowers, and buzzing in great delight, till he had so loaded himself with treasures that he could carry no more, he bethought himself of returning home. But, just as he was beginning his journey, he accidentally flew through the open window of a country house, and found himself in a large dining-room. There was a good deal of noise and confusion, for it was dinner-time, and the guests talked rather loudly, so the bee got frightened, and having only tasted some rich sweetmeats that lay temptingly in a dish on the table, when he heard a child exclaim with a shout, "Oh, there's a bee, let me catch him!" he rushed hastily back to, as he thought, the open air. But, alas! poor fellow, in another second he found that he had flung himself against a hard transparent wall! In other words, he had flown against the glass panes of the window, being quite unable in his alarm and confusion to distinguish the glass from the opening by which he had entered. This unexpected blow annoyed him much, and having wearied himself in vain attempts to find the entrance, he began to walk slowly and quietly up and down the wooden frame that divided the panes, hoping to recover both his strength and composure.

Presently, as he was walking along, his attention was attracted by hearing the soft half-whispering voices of two children, who were kneeling down and looking at him.

The one said to the other, "This is a working-bee, sister; I see the wax-bags under his thighs. Nice felllow! how busy he has been!"

"Does he make the wax and honey himself?" whispered the girl.

"Yes, he gets them both from the insides of the flowers. Don't you remember how we watched them once dodging in and out of the crocuses, how we laughed at them, they were so busy and fussy, and their dark coats looked so handsome against the yellow leaves? I wish I had seen this fellow loading himself to-day. But he does more than that. He builds the honeycomb, and does pretty nearly everything. He's a working-bee, poor wretch!"

"What is a working-bee? and why do you call him 'Poor wretch,' brother?"

"Why, don't you know, Uncle COLLINS says, all people are poor wretches who work for other people who don't work for themselves? And that is just what this bee does. There is the queen-bee in the hive, who does nothing at all but sit at home, give orders, and coddle the little ones; and all the bees wait upon her, and obey her. Then there are the drones—lazy fellows, who lounge all their time away. And then there are the working-bees, like this one here, and they do all the work for everybody. How Uncle COLLINS would laugh at them, if he knew!"

"Doesn't Uncle COLLINS know about bees?"

"No, I think not. It was a gardener who told me. And, besides, I think Uncle COLLINS would never have done talking about them and quizzing them, if he once knew they couldn't do without a queen. I heard him say yesterday, that kings and queens were against nature, for that nature never makes one man a king and another man a cobbler, but makes them all alike; and so, he says, kings and queens are very unjust things."

"Bees have not the sense to know anything about that;" observed the little girl, softly.

"Of course not! Only fancy how angry these working fellows would be if they knew what the gardener told me!"

"What was that?"

"Why, that the working-bees are just the same as the queens when they are first born, just exactly the same, and that it is only the food that is given them, and the shape of the house they live in, that makes the difference. The bee-nurses manage that; they give some one sort of food, and some another, and they make the cells different shapes, and so some turn out queens, and the rest working-bees. Its just what Uncle COLLINS says about kings and cobblers—nature makes them all alike. But, look! the dinner's over; we must go."

"Wait till I let the bee out, brother," said the little girl, taking him gently up in a soft handkerchief; and then she looked at him kindly and said, "Poor fellow! so you might have been a queen if they had only given you the right food, and put you into a right-shaped house! What a shame they didn't! As it is, my good friend" (and here her voice took a childish mocking tone)—"As it is, my good friend, you must go and drudge away all your life long, making honey and wax. Well, get along with you! Good luck to your labors!" And with these words she fluttered her handkerchief through the open window, and the bee found himself once more floating in the air.

Oh, what a fine evening it was! But the liberated bee did not think so. The sun shone beautifully, though lower in the sky, and though the light was softer, and the shadows were longer; and as to the flowers, they were more fragrant than ever; yet the poor bee felt as if there was a dark heavy cloud over the sky; but in reality the cloud was over his own heart, for he had become discontented and ambitious, and he rebelled against the authority under which he had been born.

At last he reached his home—the hive which he had left with such a happy heart in the morning, and, after dashing in, in a hurried and angry manner, he began to unload the bags under his thighs of their precious contents, and as he did so he exclaimed, "I am the most wretched of creatures!"

"What is the matter? what have you done?" cried an old relation who was at work near him; "have you been eating the poisonous kalmia flowers, or have you discovered that the mischievous honey-moth has laid her eggs in our combs?"

"Oh, neither, neither!" answered the bee impatiently; "only I have travelled a long way, and have heard a great deal about myself that I never knew before, and I know now that we are a set of wretched creatures!"

"And, pray, what wise animal has been persuading you of that, against your own experience?" asked the old relation.

"I have *a truth*," answered the bee in an indignant tone, "and it matters not who told it me."

"Certainly not, but it matters very much that you should not fancy yourself wretched merely because some foolish creature has told you you are so; you know very well that you never *were* wretched till you were told you were, and I call that very silly; so I shall say no more to you." And the old relation turned himself round to his work, singing very pleasantly all the time.

But the traveller bee would not be laughed out of his wretchedness: so he collected some of his young companions around him and told them all he had heard in the large dining-room of the country house, and all were astonished, and most of them vexed. Then he grew so much pleased at finding himself able to create such excitement and interest, that he became sillier every minute, and made a long speech on the injustice of there being such things as queens, and talked of nature making them all equal and alike, with an energy that would have delighted Uncle COLLINS himself.

When the bee had finished his speech, there was first a silence and then a few buzzes of anger, and then a confused expression of plans and wishes. It must be admitted, their ideas of how to remedy the evil now for the first time suggested to them, were very confused also. Some wished Uncle COLLINS could come and manage all the beehives in the country, for they were sure he would let *all* the bees be queens, and then what a jolly time they should have! And when the old relation popped his head round the corner of the cell he was building, just to inquire, "What would be the fun of being queens, if there were no working-bees to wait on one?" the little coterie of rebels buzzed very loud, and told him he was a fool, for of course Uncle COLLINS would take care that the tyrant who had so long been queen, and the royal children, now ripening in their nurse-cells, should be made to wait on them while they lasted.

"And when they are finished?" persisted the old relation with a laugh.

"Buzz, buzz," was the answer; and the old relation held his tongue.

Then another bee suggested that it would, after all, be very awkward for them all to be queens; for who would make the honey and wax, and build the honeycombs, and nurse the children? Would it not be best, therefore, that there should be no queens whatever, but that they should all be working-bees?

But, then, the tiresome old relation popped his head round the corner again, and said, he did not quite see how that change would benefit them, for were they not all working-bees already? on which an indignant buzz was poured into his ear, and he retreated again to his work.

It was well that night at last came on, and the time arrived when the labors of the day were over, and sleep and silence must reign in the hive. With the dawn of the morning, however, the troubled thoughts unluckily returned, and the travelled bee and his companions kept occasionally clustering together in little groups, to talk over their wrongs and a remedy. Meantime, the rest of the hive were too busy to pay much attention to them, and so their idleness was not detected. But, at last, a few hot-headed youngsters grew so violent in their different opinions, that they lost all self-control, and a noisy quarrel would have broken out, but that the travelled bee flew to them and suggested that, as they were grown up and could not now all be turned into queens, they had best sally forth and try the republican experiment of all being working-bees, without any queen whatever. With so charming an idea in view, he easily persuaded them to leave the hive, and a very nice swarm they looked as they emerged into the open air, and dispersed about the garden to enjoy the early breeze. But a swarm of bees, without a queen to lead them, proved only a helpless crowd, after all. The first thing they attempted, when they had re-collected to consult, was, to fix on a sort of place in which they should settle for a home.

"A garden, of course," says one. "A field," says another. "There is nothing like a hollow tree," remarked a third. "The roof of a good out-house is best protected from wet," thought a fourth. "The branch of a tree leaves us most at liberty," cried a fifth. "I won't give up to any body," shouted all.

They were in a prosperous way to settle, were they not?

"I am very angry with you," cried the traveller-bee at last; "half the morning is gone, already, and here we are unsettled as when we left the hive!"

"One would think you were going to be queen over us, to hear you talk," exclaimed the disputants. "If we choose to spend our time in quarrelling, what is that to you? Go and do as you please yourself!"

And he did; for he was ashamed and unhappy; and he flew to the further extremity of the garden to hide his vexation; where, seeing a clump of beautiful jonquils, he dived at once into a flower to soothe himself by honey-gathering. Oh, how he enjoyed it! He loved the flowers and the honey-gathering more than ever, and began his accustomed murmur of delight, and had serious thoughts of going back at once to the hive as usual, when, as he was coming out of one of the golden cups, he met his old relation coming out of another.

"Who would have thought to find you here alone?" said the old relation. "Where are your companions?"

"I scarcely know; I left them outside the garden."

"What are they doing?"

". . . Quarrelling . . ." murmured the traveller-bee.

"What about?"

"What they are to do."

"What a pleasant occupation for bees on a sunshiny morning!" said the old relation, with a shy expression.

"Don't laugh at me, but tell me what to do," said the puzzled traveller. "What Uncle COLLINS says about nature and our all being alike sounds very true, and yet somehow we do nothing but quarrel when we try to be all alike and equal."

"How old are you?" asked the old relation.

"Seven days," answered the traveller, in all the sauciness of youth and strength.

"And how old am I?"

"Some months, I am afraid."

"You are right, I am an oldish bee. Now, my dear friend, let us fight!"

"Not for the world. I am the stronger, and should hurt you."

"I wonder what makes you ask advice of a creature so much weaker than yourself?"

"Oh, what can your weakness have to do with your wisdom, my good old relation? I consult you because I know you are wise; and I am humbled myself, and feel that I am foolish."

"Old and young—strong and weak—wise and foolish—what has become of our being alike and equal? But never mind, we can manage. Now, let us agree to live together."

"With all my heart. But where shall we live?"

"Tell me first which of us is to decide, if we differ in opinion."

"*You* shall; for you are wise."

"Good! And who shall collect honey for food?"

"*I* will; for I am strong."

"Very well; and now you have made me a queen, and yourself a working-bee! Ah! you foolish fellow, won't the old home and the old queen do? Don't you see that if even *two* people live together there must be a head to lead and hands to follow? How much more in the case of a multitude!"

Gay was the song of the traveller-bee as he wheeled over the flowers, joyfully assenting to the truth of what he heard.

"Now to my companions!" he cried at last. And the two flew away together and sought the knot of discontented youngsters outside the garden wall.

They were still quarrelling, but no energy was left them. The were hungry and confused, and many had already flown away to work and go home as usual.

And very soon afterwards a cluster of happy, buzzing bees, headed by the old relation and the traveller, were seen returning with wax-laden thighs to their hive.

As they were going to enter, they were stopped by one of the little sentinels who watch the doorway.

"Wait," cried he; "a royal corpse is passing out!"

And so it was;—a dead queen soon appeared in sight, dragged along by working-bees on each side; who, having borne her to the edge of the hive-stand, threw her over for interment.

"How is this? what has happened?" asked the traveller-bee, in a tone of deep anxiety and emotion: "Surely our queen is not dead?"

"Oh, no!" answered the sentinel; "but there has been some accidental confusion in the hive this morning. Some of the cell-keepers were unluckily absent, and a young queen-bee burst through her cell, which ought to have been blocked up for a few days longer. Of course the two queens fought till one was dead; and, of course, the weaker one was killed. We shall not be able to send off a swarm quite so soon as usual this year; but these accidents can't be helped."

"But this one might have been helped," thought the traveller-bee to himself, as with a pang of remorse he remembered that he had been the cause of the mischievous confusion.

"You see," buzzed the old relation, nudging up against him,—"You see even *queens are not equal!* and that there can be but one ruler at once!"

And the traveller-bee murmured a heart-wrung "Yes."

And thus the instincts of nature confirm the reasoning conclusions of man.—*Scottish Ecclesiastical Journal.*

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Ap 16–tf

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Jan 1D–1y LUCIUS HART.

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BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.
All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		
		1,348,708 64	
Nett premiums received during the year 1852	$474,260 71		
Interest received during the year 1852	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members when their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN
IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
mar1–p JOHN HECKER, Proprietor.
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